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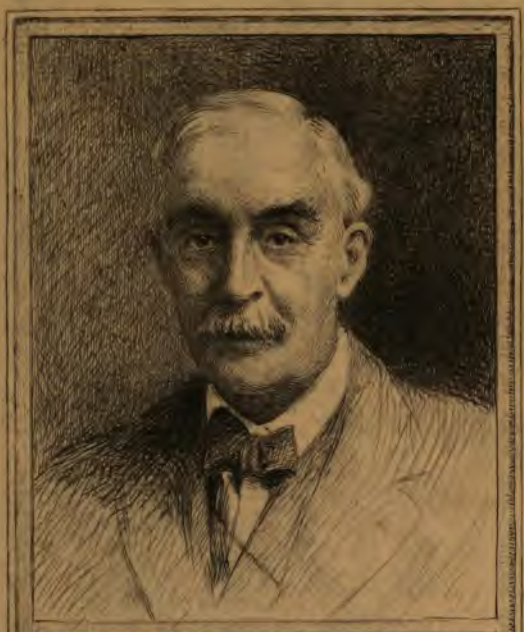

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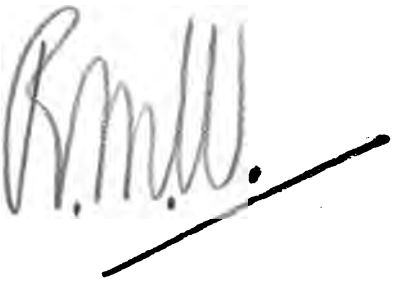

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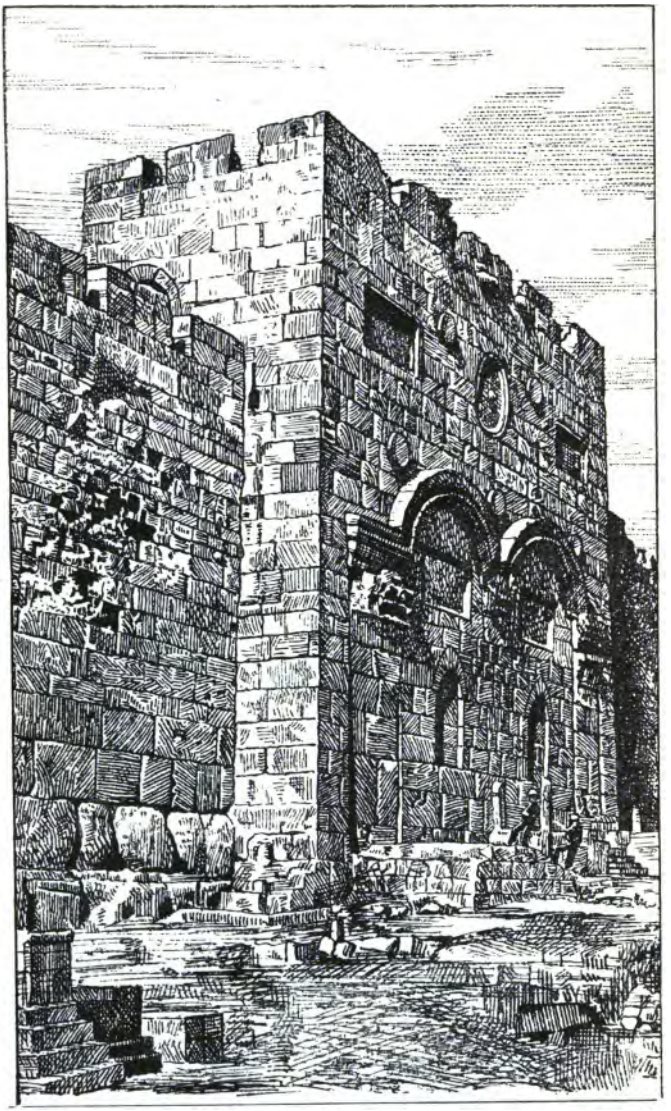

The Golden Gate.

UNIV. OF

By-Paths of Bible Knowledge.

IV.

RECENT DISCOVERIES

TEMPLE HILL AT JERUSALEM.

BY THE

REV. J. KING, M.A.,

Authorised Lecturer to the Palestine Exploration Fund.

WITH MAP, PLANS, AND ILLUSTRATIONS.

THE RELIGIOUS TRACT SOCIETY,

56, Paternoster Row, and 65, St. Paul's Churchyard.

1884.

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CONTENTS.

CHAP.		PAGE
	Introduction	1
I.	The Royal Quarries	7
II.	The East Wall of the Temple Area	17
	i. The Tower at the North-East Angle	17
	ii. The Golden Gate	23
	iii. The East Wall South of the Golden Gate	29
	iv. The Red Heifer Bridge	33
	v. The South-East Angle	35
	vi. The Great Corner Stone	42
	vii. The Lower Courses	44
	viii. Emanuel Deutsch's Report	48
	ix. The Jar and Fragments found at the South-East Angle	53
III.	The South Wall and Solomon's Stables	61
	i. The Wall of Ophel	61
	ii. Solomon's Stables	62
	iii. The Single and Triple Gates	66
	iv. The Great Course	70
	v. The Double Gate	73
	vi. The South-West Section of the South Wall ...	77
IV.	The West and North Walls of the Temple Area	87
	i. Robinson's Arch	87
	ii. The Wailing Place	97
	iii. The West Wall of the Haram, north of the Wailing Place	113
	iv. The North Wall of the Haram Area	118
V.	Herod's Temple	121
VI.	The Ancient Water Supply of Jerusalem	141
VII.	Ancient Reservoirs on the Temple Hill	157
VIII.	The Outflow from the Temple Cisterns	173

LIST OF ILLUSTRATIONS.

	PAGE
The Golden Gate	Frontispiece
Map of Jerusalem	6
Plan of the Noble Sanctuary	17
The so-called Castle of Antonia	20
The South-East Angle	35
The Gallery at the South-East Angle	37
Incised Characters on the Stones	45
Marks on Stones at the South-East Angle	48
Inscribed Jar Handles	56
Solomon's Stables...	63
Robinson's Arch	89
The Voussoir of the Fallen Arch	92
The Wailing Place	99

PREFACE.

THE object of this little volume is to place within the reach of all readers interested in the subject, in an attractive form, the results of the excavations made on the Temple Hill at Jerusalem during the last twenty years. The skill and energy of the Engineers of the Palestine Exploration Fund overcame almost insuperable obstacles, and although all that could be desired has not yet been done, and many points are still doubtful which further excavation might settle, they have fairly earned the gratitude of all Biblical students.

The wonderful evidences that have been brought to light of the architectural skill and building power of Solomon and his successors not only confirm in the strongest manner the Sacred Records, but they help us more vividly to recall the buildings and ceremonials of the remote past.

The visitor to Jerusalem can now, if so disposed, see the very stones placed in position by the masons of Solomon. He can explore the surprising system by which water was brought to the Temple Hill and stored there. He can "walk about Zion and go round

about her," and can appreciate yet more fully than past generations that her "foundation is in the holy mountains." Across the intervening centuries he seems to touch the men of Solomon's time when he looks upon the very foundation stone which they laid amid the rejoicings of a nation.

And those who cannot go to look upon these things with the bodily eye can at any rate gain fairly clear and accurate ideas about them from accounts like those contained in this little book.

The author is indebted to the courtesy of the Committee of the Palestine Exploration Fund for permission to use almost all the plans and illustrations contained in the work.

RECENT DISCOVERIES

ON THE

TEMPLE HILL AT JERUSALEM.

INTRODUCTION.

"Glorious things are spoken of thee, O city of God."—Psalm lxxxvii. 3.

JERUSALEM is the most sacred city in the world. Here was set up the throne of David, and in this Holy City the Psalmist poured forth the tide of sacred song. In the royal palace of Zion, through a long succession of princes, reigned the kings of Judah, and on the summit of the Temple Hill stood first the stately sanctuary of Solomon, and afterwards the magnificent temple of Herod. On Calvary, the Saviour "shed His blood for the healing of the nations," and thus by ten thousand happy memories are our holiest affections drawn to the "City of the Great King."

Religious enthusiasm induced the Emperor Constantine the Great to search among the ruins of Jerusalem for the sacred sites. Over the sepulchre of Christ he caused a magnificent church to be erected, while his aged mother, the Empress Helena, erected the stately basilica still standing over the Grotto of the Nativity at Bethlehem,

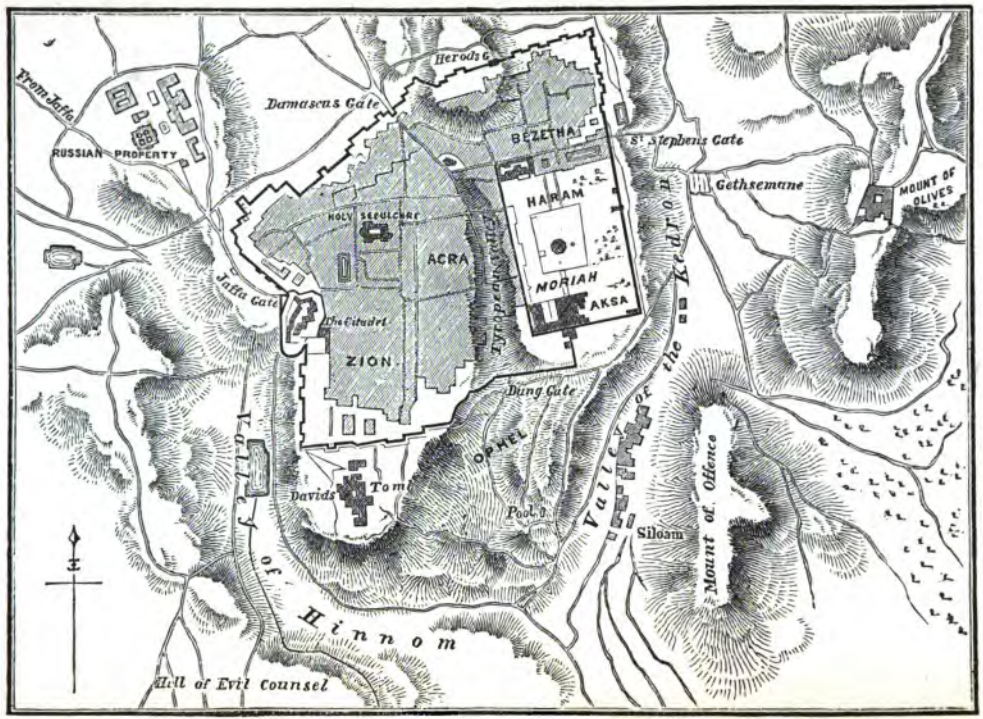
The same affectionate regard for Jerusalem inspired the minds of princes and people of the Middle Ages to rescue, if possible, the Holy City from the dominion of the infidel; and consequently, successive armies of Crusaders struggled to hoist on Salem's hoary battlements the banner of the Cross, where the flag of the Crescent had long triumphantly waved.

In our own day the same pious regard for the Holy City, and the conviction that the time had come for a scientific survey of Palestine generally, led, a few years ago, to the formation of the "Palestine Exploration Fund." It seemed to many Biblical students a reproach to Christian England, that while extensive explorations had been carried on in Greece and Rome, little or nothing had been done to explore the buried city of Jerusalem.

To remove this reproach, the Fund was organized, and forthwith a number of Royal Engineers were sent out to the Holy Land to make explorations amid the ruins of Jerusalem. It will readily be understood that the work of the Engineers was of a two-fold character, namely an examination of the abiding features of nature, and an exploration of the changing works of man. While man and his proudest monuments are soon affected by the ravages of time, the face of nature seems never to change. David's harp is broken, the hand that played so skilfully has long since mouldered in the dust, but the dews still fall on Hermon, and the snows of Salmon are as white as when the Psalmist sang their praises. The Temple

of Solomon and the proud edifice of Herod have disappeared, but the Mount of Olives still looks down on the Temple Hill, as in the days when the Saviour wept over Jerusalem. The stately homes of Judah's kings no longer beautify the " City of David," but the mountains still stand about Jerusalem, as they did when David's throne was set up in Zion.

Important discoveries have been the result of the recent careful survey of the buried city of the Great King; and the following pages are designed briefly to set forth the most important of these, made amid the ancient masonry of the Temple Hill.



Map of Jerusalem.

CHAPTER I.

THE ROYAL QUARRIES.

EVERY traveller who makes a sojourn in Jerusalem should visit the Royal Quarries. They are vast caverns, reaching far underneath Bezetha, the northern hill on which the Holy City is built, and not only do they throw light upon the stonework of the Temple, but their vastness at once impresses the mind with some adequate idea of the gigantic character of the sacred edifices that once crowned the summit of Moriah.

About one hundred and fifty yards east of the Bab-al-Amud, or Damascus Gate, the wall has been built on a rugged rock fifty feet high. At the foot of this rock is an entrance to a cave, so low that it can only be entered by stooping. The passage for some distance is nearly blocked up with an accumulation of earth, partly swept in by the wind. While the ceiling is high enough to allow the visitor to stand upright, a light is struck, and the traveller is furnished with a long lighted taper; and thus provided, he follows a native guide, and explores the hidden recesses that reach far into the bowels of the earth, beneath the northern hill of Jerusalem.

Near the entrance the stratified rock is seen overhead and on each side, and this, combined with the fact that fragments of the rock lay scattered around, suggests that the entrance at least is part of a natural cave. The floor, however, seems to be composed of accumulated earth and sand, and soon it deflects from its horizontal position, and becomes a steep descent. The size of the cave increases rapidly, and a glance at the great rocks around shows that it is no longer a natural cave, but an underground place excavated by the hand of man. The rock is no longer stratified, but has been cut away with sharp tools, and rises up perpendicularly from floor to ceiling. Dark tunnel-looking cuttings diverge in various directions, and colossal masses of rock, which were rough hewn and left as columns to support the roof, are seen. Walking cautiously, lest his feet should stumble into some dark abyss, the visitor comes to the edge of a precipice that threatens to put a stop to his explorations, but at length, by means of some rude steps cut in the rock, he descends to a lower level.

On raising a shout the deep sepulchral sound of the human voice shows that the traveller has penetrated to the midst of mammoth caves, and the dim glimmer of the candles only serves to make the surrounding darkness more visible. By igniting a magnesium light, the effect gained is truly wonderful. The ramifications of the subterranean quarries are seen to run in all directions ; the rocky pillars left to prop up the roof resemble the massive columns of a Norman Cathedral, while nave

and rude aisles end in darkness. The stone walls, rocky roof and rugged archways, prostrate blocks, earthen mounds, sharp precipices, rock-cut steps leading to dark amphitheatres, and above all the weird appearance of fantastic shadows cast by the bright light, form a spectacle never to be forgotten. Amid the silence and darkness, a continual dropping of water can be heard, and such parts of the roof as have been exposed to the action of water are covered with sparkling stalactites, while the percolation of water has caused sections of the rock to be encrusted with a glistening coat of carbonate of lime.

On making a close inspection of the stone, it is found to consist of a hard limestone, which when polished is almost as pure and beautiful as marble. Of such a character is the stone referred to by the Psalmist, when he expresses the wish that "our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace."[1] Large fragments of quarried stones lie around in wild confusion, and several massive blocks half cut still adhere to the wall.

There are deep niches here and there in the rock, which turned out on closer examination to be perpendicular cuttings, or incisions made in cutting the stones. These niches are from three to six inches wide, and seem to have been made by means of a pick or some such instrument with a long handle. The incisions were made to the required depth, both from the front of the rock

[1] Psalm cxliv. 12.

and from behind, while similar cuttings were also being made at the top and bottom, before the block was separated from the native rock. The process must have been slow and simple; but it was ingenious, and the stones when severed would be then roughly cut and squared. On the side of each cutting, and on the edge of each half-cut block, is a tiny cup-shaped hollow, evidently designed to hold oil and wick to give light to the mason. The smoke has blackened the white limestone ceiling, as well as the front and side of the stone, and the cunning workman was evidently in the habit of turning the wick round, so as to throw light into the incision. Indications are found also of wooden wedges or planks employed to remove the stones when cut from their original position. In some places the marks of the pick and chisel are so clear and fresh in appearance, that one has little difficulty in imagining that King Hiram's skilled quarry-men are still engaged in cutting the stones, and have only retired from the quarry for their usual mid-day meal.

In a retired corner, some distance from the main thoroughfare of the quarry, may be seen a well or basin scooped out of the rock, designed to collect the water that percolates through the roof and fissures of the limestone walls. On the floor around the basin Dr. Barclay found fragments of pottery scattered about, as if the drinking vessels had been suddenly dashed out of the hands of the workmen, who had come to the well to quench their thirst. Remains of human skeletons have been found in various parts, but as neither sepulchral

ledges nor *loculi* for the dead are anywhere visible, it is evident that these subterranean caverns were not designed for purposes of sepulture. During the Middle Ages the quarries may have been used for burying the dead, but it seems more likely that these skeletons were the remains of people who lost their way amid the labyrinthine passages and, their lights having gone out, died in the dark caverns. What gives this suggestion an appearance of probability is the fact that of late years several amateur explorers, their lights having been extinguished, managed to scramble to the entrance with a narrow escape of their lives.

It seems strange that the very existence of these quarries was unknown to Franks at least for more than three hundred years, and little more than a quarter of a century has elapsed since Dr. Barclay discovered the obscure entrance, and explored their hidden depths. The Arabs call the cavern, Naghara-el-Cotton, that is, "Cotton Grotto," but why so named is unknown, and the natives seem to have been aware of its existence previous to Dr. Barclay's discovery. The city wall standing above the entrance is the work of the Ottoman Sultan Suleiman I, who built or rebuilt the northern wall of Jerusalem in 1542; and certain indications of masonry at the entrance itself suggest the thought that the mouth of the quarries was built up at the same period. Twenty years before the above date, that is, three hundred and fifty years ago, a Jewish traveller from Italy who visited Jerusalem says:—

"Not far from the Bab-al-Amud (Damascus Gate) is the Cave of Zedekiah, which extends underground to the mountains of Jericho. Several persons told me that they themselves walked a mile in the same. It is so spacious that a man on horseback, with a lance in his hand, can ride through it quite comfortably."

Two centuries before, Mejr-ed-Deen, an Arab writer of the thirteenth century, speaks thus of the subterranean quarries :—

"Opposite to and south of Zahara, and below the northern gate of the city, is the great oblong excavation called the Maghara-el-Kattan; some say that it extends even below the Sakhra."

These quotations acquaint us with the prevailing opinion in olden times regarding the vastness of these caverns, and lead us to ask what is the real extent of them? The guides speak with mysterious vagueness, and the common idea among the natives is that the excavations extend to the Haram Area. The extent suggested by Captain Warren and the first Engineers of the Palestine Exploration Fund is much too limited, as has been proved by the explorations of Herr Schick.

It ought to be noticed that the Royal Quarries and the Temple Hill belong to the same ridge of rock, and that both are situated immediately to the east of the deep valley that runs north and south through the centre of ancient Jerusalem. The excavations extend towards the south-east, and approach very near to the rock-cut tunnels lately discovered under the Convent of the Sisters

of Zion. The tunnels run close to the northern wall of the Haram; so that there seems nothing extravagant in the idea that in ancient days the Royal Quarries were connected by subterranean passages with the Temple Hill.

It has been suggested that the blocks of stone, after being dressed in the quarry, were taken to the entrance of the cavern, and thence conveyed to the Northern Gate *en route* for the Temple Hill. Now while this may have been done by Sultan Suleiman I, three hundred years ago, and while the same route may have been in use even in the days of Herod, yet it is manifest that no such road could have been used in the days of King Solomon. The Damascus Gate, which forms the northern gate of the city, is the work of Sultan Suleiman, and occupies the site of the old gateway, and both gateways were built upon the *débris* that fills up a deep ravine. This depression, known as the Asmonœan Valley, was filled up by the Maccabees; but, being in existence in the days of Solomon, it is highly improbable that the masons of Solomon's time conveyed the massive blocks down into a considerable ravine, and immediately dragged them up the western slope of Mount Moriah. There is reason for supposing that the subterranean caverns, spacious though they be, are only part of the original quarry.

The rugged rock, fifty feet high, on which the city wall now stands, seems to have been scarped for defence or some other purpose. Moreover, a fosse formed by a

cutting in the rock has extended outside the walls from the Damascus Gate as far as the Burg Laklak, or Stork Tower, which stands at the north-east angle of the city wall, and thence the fosse has been continued as far south as St. Stephen's Gate. The fosse opposite the mouth of the Royal Quarries is partly filled up with some thirty or forty feet of rubbish. At a distance of about five hundred feet, looking north, what looks like the counterscarp to the rock on which the wall stands is seen. This counterscarp and cave at its foot is at present known by the name of Jeremiah's Grotto, and although it contains some rock-cut tombs and vaulted sepulchres, it is clearly an old quarry.

The intermediate space between the scarp and counterscarp is covered with a vast accumulation of rubbish, such as stone chippings, and over the top of this *débris* passes the present road outside the city walls. This rubbish may be from fifty to one hundred feet in depth, so that all the space from the counterscarp at Jeremiah's Grotto to the most southern part of the subterranean caverns has formed at some period one immense quarry.

When it is remembered that nearly the whole city of Edinburgh has been built out of Craig Leith Quarry, and that many a town in England has been built of stone taken from one rock-cut excavation ; when, moreover, we reflect upon the immense size of the Jerusalem quarries, we are led to the conclusion that all the stonework of the Holy City, including the Temples of Solomon, Zerubbabel, and Herod, the gigantic walls of the Haram, as

well as the walls encompassing the city, have been excavated from one and the same spot, namely, from the Royal Quarries underneath the north part of the Holy City. This supposition gathers strength from the fact that all the stonework, speaking generally, is of one formation, and corresponds to the hard limestone rock of the aforesaid caves.

Captain Warren, in his work, "Underground Jerusalem,"[1] speaking of Solomon's Temple, says :—

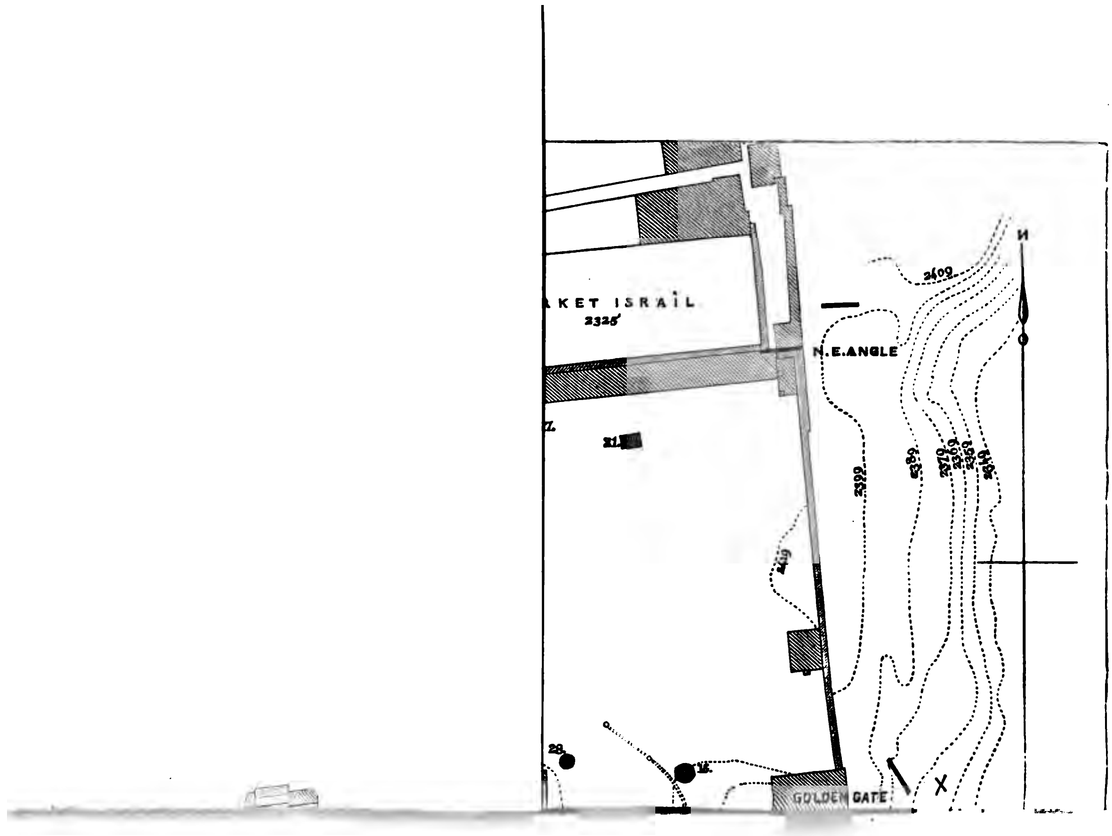
"The stones for this great work were brought down from the Royal Quarries under Bezetha, north of the Temple, one entrance to which is still to be seen in the outer wall of the modern city. The Temple of Solomon was built of the beautiful white stone of the country, the hard *missae*, which will bear a considerable amount of polish."

There is a prevailing notion that the polished blocks of Solomon's Temple were sent by Hiram from Lebanon or Tyre, but such a notion receives no proof either from Josephus or the Bible. It is expressly stated in the Books of both Kings and Chronicles that Solomon requested Hiram to send cedar trees and fir trees from Mount Lebanon. "And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for, and I will do all thy desire concerning timber of cedar and concerning timber of fir."[2]

It is also intimated that Hiram, the renowned mason king, sent cunning masons and stone-squarers to help

[1] Page 60. [2] 1 Kings v. 8.

Solomon's cunning workmen to cut, square, hew, and polish the stones for the sacred edifice; but nowhere is it stated that the blocks were forwarded to Jerusalem. The prevailing notion, therefore, seems a popular delusion. Indeed, the limestone around Jerusalem is so abundant, and so excellent in quality, that it would have been folly to send stones from a distance, as well as an immense labour to have transmitted blocks, such as now appear in the Haram wall, from Phœnicia to Jerusalem.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CHAPTER II.

THE EAST WALL OF THE TEMPLE AREA.

i. The Tower at the North-east Angle.

PASSING out of Jerusalem through St. Stephen's Gate, the tower that forms the north-east angle of the Haram Area is seen. According to De Vogue's theory, the whole of the vast platform now called the Haram was included within the precincts of the Temple; and if this be so, then it follows that the north-east tower can boast great antiquity. This tower has erroneously been called the Tower of Antonia and the Castle of Antonia, and, although it had nothing to do with the ancient Tower and Castle of Antonia, yet for convenience sake the name is applied to the north-east angle by the Engineers of the Palestine Exploration Fund.

The tower projects above seven feet beyond the Haram wall, and the face overlooking the Kedron Valley is eighty-seven feet in length. Five courses of masonry above ground are still in their original position, as well as portions of six courses above at the northern end of the tower. The blocks of stone are large, the courses being from three to four feet high, and one stone is about

twenty-four feet long, while others measure from seventeen to twenty feet. Recent excavations have shown that there exists a vast accumulation of rubbish round this so-called Castle of Antonia, and that the tower now visible above ground is only the top part of a colossal wall of ancient masonry.

The excavation carried on at this part proved to be a laborious work, arising from the immense deposits of *débris* and the loose nature of the rubbish. The indefatigable efforts of Captain Warren and his fellow labourers overcame all obstacles, and it has truly been observed that their labours are without parallel in the history of excavation. One cutting alone, continued through shafts and galleries, was six hundred feet long.

The most important shaft was sunk about one hundred feet east of the tower, and, after descending a considerable depth, a horizontal gallery was driven towards the Sanctuary wall, striking the tower at a point about forty feet beneath the surface, and six paces south of the north-east angle. A gallery driven along the wall showed that underground there is no break in the wall running northwards, and consequently the north angle of the tower, which at the surface projects seven feet beyond the wall, has no existence forty feet below the ground. At a considerably greater depth the foundations were reached, and it appears that the rock is cut away to form a level bed for the stones. Everywhere on the native rock were traces of the work of men who may have lived in the early days of the Jewish monarchy.

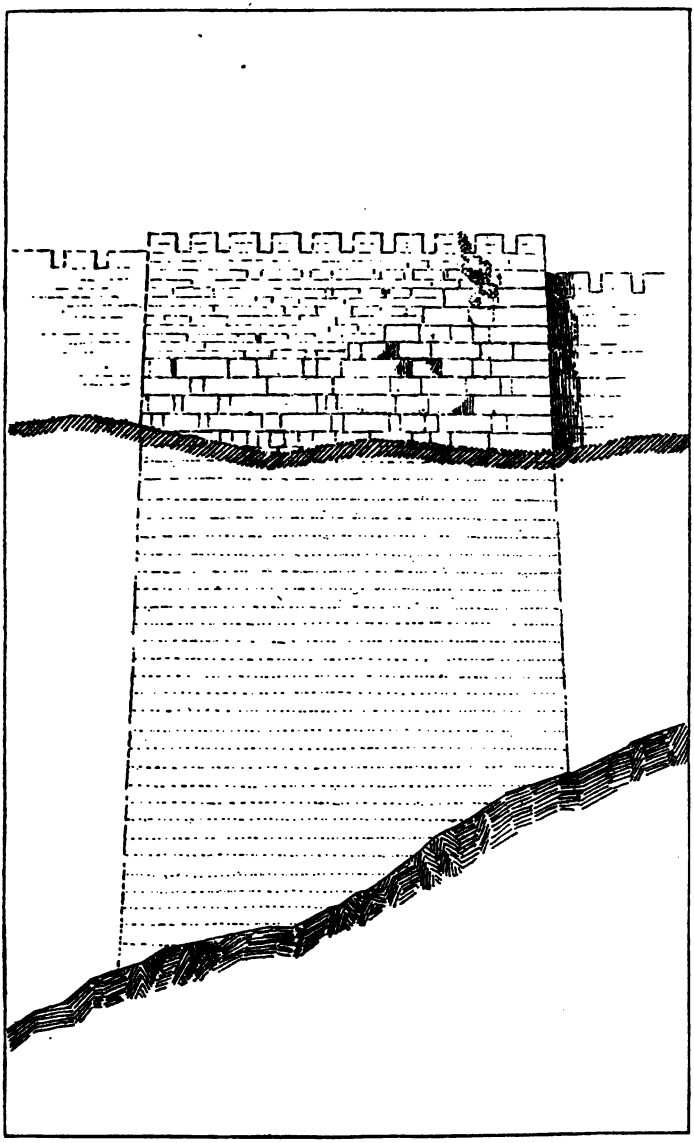
The rock rises with a steep gradient towards the north, so that at St. Stephen's Gate, only two hundred feet north of the tower, the rock is only twenty feet below the surface. It falls rapidly past the tower, and the foundation under the south angle is one hundred and ten feet deep. It still continues to descend rapidly, until it reaches the bed of a ravine at a point twenty paces south of the tower, and at the enormous depth of one hundred and twenty-five feet below the present surface. The foundations of the tower are laid upon the rock, and an excavation of the buried masonry shows that in the lower depths the so-called Castle of Antonia is merely a part of the main east wall; for the masonry north and south is flush with the face of the tower. The wall rises upwards from the rock in an unbroken mass for about fifty feet at the south side of the tower, and sixty-three feet above the bed of the ravine. The blocks here have marginal drafts, and very rough faces, projecting as they do from twelve to twenty-four inches. They have a curious appearance, and are altogether different in character from the rough-faced stones found in other parts of the Sanctuary wall. In the rough-faced masonry a strong batter is formed by each course being set back four inches behind the edge of the course below, and this batter must give strength and solidity to the sustaining foundations.

On the third course from the rock, and above one hundred feet below the surface, some Phœnician characters were seen painted in red colour on the surface of one

of the stones. In one character a trickling of the paint was seen on the upper side, and this fact shows that the characters were painted before the stone was placed in its present position.

The rough-faced masonry rises up from the rock in an unbroken mass to a height of fifty feet above the foundations of the south end of the castle, but at that elevation a complete change takes place in the character of the masonry. At this height, which corresponds with the top of the fifteenth course of stones, the development of the tower proper begins. This is effected by setting back the courses of the wall from four to seven inches, while each succeeding course in the face of the castle is set back little more than an inch, so that when the surface is reached, which is sixty feet higher, the tower has a clear projection of seven feet from the wall.

The stones, moreover, which form the face of the tower, beginning with the seventeenth course, have marginal drafts and fine-dressed faces, like those at the Wailing Place; while the stones in the wall proper have rough projecting faces from the foundation to the surface, and the style of masonry probably extends underground from the Castle of Antonia to the Golden Gate. The rock in the bed of the ravine, above alluded to, is about one hundred and twenty-six feet below the present surface outside the wall; and as the ground of the Haram Area here is thirteen feet higher, it follows that the immense deposits of rubbish in this quarter go



The so-called Castle of Antonia.

UNIV. OF MICH.

down to the enormous depth of about one hundred and forty feet.

It now appears from recent excavations that a valley extended from the closed portal of Bab az Zahire, or Gate of Flowers, in the northern wall of the city, in a south-eastern direction, and passing through the so-called Pool of Bethesda, which occupies a section of valley, it next crossed the ground at present forming the north-east section of the Noble Sanctuary.

Immense deposits of rubbish must have been made to raise the vast platform of the Haram to its present height, which, as already noticed, is about one hundred and forty feet above the bed of the ravine. The so-called Castle of Antonia is built on the northern slope of this valley, and not only does the main east wall cross the ravine, but the wall extending westwards from the tower, and forming the northern wall of the Haram, has also crossed another section of the same valley.

The rubbish passed through in the shafts sunk at the north-east corner is composed for the most part of red earth, stone chippings mixed with fragments of pottery, and near the rock a layer of dark earth. In the deepest shaft, at a depth of above one hundred feet, some rude *tesseræ* were found, and even below this some pieces of pottery were picked up by the Engineers. The masonry of the tower is composed of stone which for the most part is not so hard and compact as that at the south-east angle, and the chisel work is inferior to that found in some parts of the Sanctuary wall.

The line of wall extending from the corner tower to the Golden Gate is above one hundred and twenty yards long. An examination of this section shows that the upper part of the wall now visible above ground is a work of reconstruction, probably the work of the Ottoman Sultan. The masonry as it exists at present is only three centuries old, yet many of the stones bear marks of great age, and, although the wall shows careless construction, yet it stands upon an ancient wall of much solidity. Several ancient courses can be seen rising from the ground, and these courses seem to be *in situ*. The old stones are not so massive as many found in the Haram wall, but there is one magnificent block about midway between the tower and gate, eighteen feet long by five in height. Several ancient stones are much worn, and it is difficult to recognise any marginal draft. For about twenty paces north of the Golden Gate the lower courses, though evidently ancient, are very roughly hewn, their rugged faces projecting about two feet. This rough-faced masonry probably extends the whole length of the wall, from the foundations up to the present surface.

From the bed of the valley the rock rises gradually towards the south, attaining its highest elevation about the Golden Gate, where it comes within thirty feet of the surface. According to Captain Warren, this section of the wall, together with the north-east corner tower, is of high antiquity, and may be the work of the Jewish kings.

ii. The Golden Gate.

The Golden Gate occupies a conspicuous position in the east wall, and is situated about midway between St. Stephen's Gate and the south-east corner. Viewed from the summit of the Mount of Olives, the Golden Gate, with its projection, double portals, and lofty masonry overtopping the adjoining battlements, forms the most prominent feature in the course of the eastern wall. The gateway projects six feet beyond the wall, and measures above fifty feet across the face. It contains two portals, surmounted by semicircular arches profusely ornamented. The jambs are seven feet wide, and each is composed of five courses of large stones four feet high, so that the capitals are twenty feet above the sill of the entrance. The capitals are four feet high, and are richly ornamented with sharp acanthus foliage. The entablature has the same ornamentation as the capitals, and an architectural feature somewhat uncommon is formed by this entablature being curved round the arches. A large four-horned Corinthian capital, ornamented with three rows of acanthus leaves, projects horizontally from the masonry above the arches, and occupies a position sixty feet from the ground.

The interior of the gateway, entered from the Haram, is found to consist of a vestibule both spacious and imposing. A row of Corinthian columns with exaggerated capitals divides the large portico into two equal parts, while corresponding pilasters stand in the walls on each

side. Reasoning from the gradation of styles, as traced in the gradual progression of architectural details Mr. James Fergusson considers that the ornamentation shows that the gateway belongs to a period about midway between the times of Hadrian and Justinian, that is, between the second and sixth centuries.

"Had it been as early as the time of Hadrian, the bent entablature which covers both the external and internal openings could not have existed; while had it been as late as the age of Justinian, its classical features would have been exchanged for the peculiar incised style of his buildings."

The ornate character seems to indicate that it was a festal entrance to some sacred or palatial edifice, rather than a fortified gate of the city. It, moreover, appears to answer to the description given by Eusebius of the propylea or gateway leading to the atrium or sacred precinct in front of the basilica erected by the Emperor Constantine on the Temple Hill. Eusebius says that propylea leading to the basilica opened "*ἐπὶ τῆς πλατείας ἀγορᾶς*" "upon the broad market-place," a public area formed in front of most sacred places in the East.

The present gateway, therefore, probably dates from Constantine's reign; and probably occupies the site of an ancient entrance which led to the Sacred Enclosure. Such an entrance in the east wall is spoken of in Ezekiel: "Then he brought me back, the way of the gate of the outward sanctuary, which looketh toward the east; and it was shut. Then said the Lord unto

me, This gate shall be shut, it shall not be opened, and no man shall enter in by it: because the Lord the God of Israel hath entered in by it, therefore it shall be shut. It is for the prince, the prince he shall sit in it to eat bread before the Lord: he shall enter by the way of the porch of that gate, and he shall go out by the way of the same."[1]

These prophetic words received a striking fulfilment when Christ, as the "Prince of Peace," rode in triumph on Palm Sunday, amid the Hosannas of the multitude, on His way to the Temple, and entered the sacred enclosure through a gate that probably occupied the site of the Golden Gate. In the spacious porch may yet be seen two huge monolithic jambs, now used as pillars, one being twelve feet and the other fourteen feet in length. These two monoliths are vestiges of an ancient gateway that existed long anterior to the present. According to tradition, the "Beautiful Gate of the Temple," spoken of in the Acts of the Apostles, stood here; and it is a singular fact that the present title, "Golden," is a mis-translation for Beautiful. The Greek word Ὡραια, beautiful, was incorrectly translated by the Latin word *aurea*, golden, perhaps from the resemblance of the two classic words: and common usage has perpetuated the error down to the present day, so we still name the entrance The Golden Gate.

It is stated in the Talmud that the ancient entrance to the Temple precincts, on the eastern side, was the Gate

[1] Ezekiel xliv. 1–3.

of Shushan. The word Shushan means a lily, and, while the entrance may possibly have been named the Gate of the Lily, from some floral decoration representing that flower, yet it was probably named after the city of Shushan, the capital of ancient Persia. Cyrus the Persian was the monarch that proclaimed liberty to the Jewish exiles after the seventy years' captivity in Babylon, and on the rebuilding of the second temple the Jews, prompted by feelings of gratitude, probably named the eastern gate Shushan, after the metropolis of their royal benefactor. It is recorded that Heraclius, Emperor of the East, and conqueror of Chosroes, the Persian king, entered the Temple Area by the Golden Gate. At the period of the Crusades, while the Christians held possession of Jerusalem, this gate was opened for a few hours on Palm Sunday, and the Patriarch, riding on an ass, and accompanied by a great procession carrying palm branches, passed through the Golden Gate, in imitation of the triumphal entry of Christ.

After the Crusades, the victorious Moslems caused the two portals to be built up, and there still exists a tradition that one day, and that a Friday, a Christian conqueror will enter the city by this gate and wrest the Holy City from the Moslems.

The Arabs now call the whole gateway Bâb ed Daherîyeh, the Eternal Gate, the northern arch being called Gate of Repentance, while the southern arch is called Gate of Mercy.

The examination of the main wall beneath the Golden

Gate would probably yield valuable information; but as the narrow space extending along the outer side of the Sanctuary wall from the corner tower to a point one hundred yards south of the Golden Gateway is used as a Muhammadan cemetery, it follows that any excavations attempted in a place of sepulture would naturally arouse the indignation of the natives. The underground masonry of the east wall is consequently not much known, and the only mode by which it has hitherto been approached consists in sinking a shaft eastward of the cemetery, and then driving a horizontal gallery westwards towards the wall.

Captain Warren, in "Underground Jerusalem," thus describes the difficulties encountered:—

"There seemed at first no hope of ever reaching this wall below the surface, for all along the front of it runs the Moslem burial-ground, in which the blind men sit all day, hired by disconsolate widows to lament over their dear departed. But it was part of the work to be performed, and in consequence we commenced to sink a shaft to the east of the burial ground, and one hundred feet away from the wall. At a depth of forty feet we commenced mining in under the cemetery. The soil was most treacherous, and we were in a critical situation; for had there been a bad fall in the galleries, and had the graves been disturbed and exposed, the resentment of the people would have known no bounds. I adopted on this occasion a special form of gallery frame, and kept a corporal always at the head of the gallery fixing them,

so as to ensure success. After many delays, many vexatious obstructions, we at last got across the cemetery in safety, and struck the Sanctuary wall eighteen feet south of the north-east angle, and found the stones similar to those at the Wailing Place."

About fifty yards in front of the Golden Gateway a shaft was sunk, the rock at the bottom of which was eighty feet below the level of the sill of the present gateway.

A gallery was then driven up the face of the rock, and soon a rough masonry wall was encountered standing on the top of a scarp of rock. Continuing the gallery up the hill, the Engineers struck upon a portion of a shaft of a column at a distance of about eighty feet from the Haram wall. The column is three feet in diameter, and it was found standing erect among the rubbish, its lowest part being three feet above the level of the rock.

When about fifty feet from the Sanctuary wall, and fifty feet below the surface, the Engineers came upon a massive masonry wall. It is built in courses, and the stones are large, each course being two and half feet high, and the stones for the most part five feet long. The stone is the hard limestone called *missae*, and the blocks have marginal drafts and rough faces projecting six inches. The horizontal joints are a foot apart, and the space is filled up with six-inch cubes welded together with a cement compounded of red earth, oil, and lime. The masonry was pierced by the Engineers for five feet, but as there appeared no sign of perforating

the entire thickness of the wall, the men desisted from their arduous labour. They then ran a gallery along the wall northwards for fourteen feet without meeting any break in the masonry. Higher up the valley this massive wall was encountered in another shaft, and it was there found to be running in a north-west direction, that is, with an inclination towards the Haram. The rubbish passed through in these shafts was of a very dangerous character, being composed of loose shingles and dry boulders.

The buried walls on the slope of the hill were probably sustaining walls for supporting terraces, and as the rock is thirty feet below the surface at the Golden Gate, there probably in ancient days existed a spacious promenade or terrace fifty feet broad in front of this entrance. Terraced gardens also seem to have beautified the slopes from the Kedron bed up to the high terrace by the Temple wall.

iii. The East Wall South of the Golden Gate.

From the Golden Gate to the south-east corner there is a stretch of wall above a thousand feet long. More than one hundred feet south of the gate there is a two-feet projection in the wall; and midway between the gate and projection there exists a postern worthy of notice.

This small gate measures only ten feet by six. The

lintel is a large stone, but has evidently been inserted in the wall, and there are no regular jambs. The postern extends through three courses of stone, and looks as if it had been formed by cutting through the wall. The portals of the Golden Gate are built up, and seem to have been so for many ages; but when this was done there existed no entrance to the Temple Hill throughout the long course of the east wall. It seems only natural to suppose that this postern was pierced through the wall in order that foot passengers from Olivet and Kedron might gain admission to the sacred enclosure without having to walk a considerable distance round the outer walls. This suggestion receives confirmation from the fact that the ground inside the Haram is very much depressed at this spot, being nearly on a level with the sill of the postern. Between the Golden Gate and the postern, a distance of fifty feet, the two lowest courses of masonry are composed of large stones with marginal drafts and rough faces projecting nine inches. South of the postern as far as the projection, the stones are smaller, with plain chiselled faces, and here a curious shaped stone, having the appearance of a piscina, is inserted in the wall.

From the projection to the south-east corner the line of wall is nine hundred feet long, and, from some striking characteristics, it may be conveniently divided into three sections about one hundred yards each. Five-sixths of this wall above ground is a reconstruction made by Sultan Selim I three hundred years ago. His

work for the most part is made up of comparatively small stones, almost square in form, with plain-dressed faces. Many ancient blocks of great size, and generally with rough-dressed faces, have also been used as old material, and small granite columns are frequently built into the wall transversely, their heads projecting from a few inches to four feet beyond the masonry.

The stones in the northern section are in many cases rude and irregular, and stand out beyond the main line of the wall. In one place ten small granite columns, laid transversely, are built into the masonry in a row, their ends projecting four inches. It is difficult to conjecture what purpose these columns serve, except it be ornamentation. The middle section, also one hundred yards long, is distinguished for its smooth-faced yellow stone.

The south section, extending to the south-east corner, is the most important part of the east wall, and several features call for special attention. Sixty yards from the south-east angle is a granite column projecting four feet from the wall at a height of sixty feet above the ground. Below it is a black circular-headed window, now blocked up, and above it near the top of the wall is an aperture presenting the appearance of an open door. According to a Moslem tradition, Mahomet will sit on this projecting column at the day of judgment, and will judge the nations assembled in the valley below.

This part of the Kedron is called the Valley of Jehoshaphat, and not only Moslems, but Jews also,

consider the place as the scene of the Last Judgment. Hence the valley has been used from time immemorial as a Jewish burial-ground, and there exists a strong desire among the Jews to be buried in this spot. The valley and the lower slopes of Olivet are literally paved with flat tombstones on which are cut Hebrew inscriptions, recording the names and expressing the hopes of the children of Abraham.

This belief is founded on certain passages in the prophet Joel: "I will also gather all nations, and will bring them down into the Valley of Jehoshaphat. . . Let the heathen be wakened, and come up to the Valley of Jehoshaphat, for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe. Multitudes, multitudes, in the valley of decision, for the day of the Lord is near, in the valley of decision."[1]

Above a hundred feet north of the south-east corner there is a break in the wall, not only in the masonry above ground, but excavations have shown that the break exists also in the buried wall far below the surface. This break or straight joint separates two different kinds of masonry, and indicates two building periods. From Mahomet's Pillar to the break is a distance of seventy feet, and the stones here are large in size, with marginal drafts and rough projecting faces. South of the break in the wall, and from this point to the south-east corner, a distance of above one hundred feet, there

[1] Joel iii. 2, 12–14.

is a complete change in the masonry. The stones are magnificent blocks, with clean-cut marginal drafts and finely-dressed faces, and are regarded as vestiges of the most ancient masonry in the Haram walls.

iv. The Red Heifer Bridge.

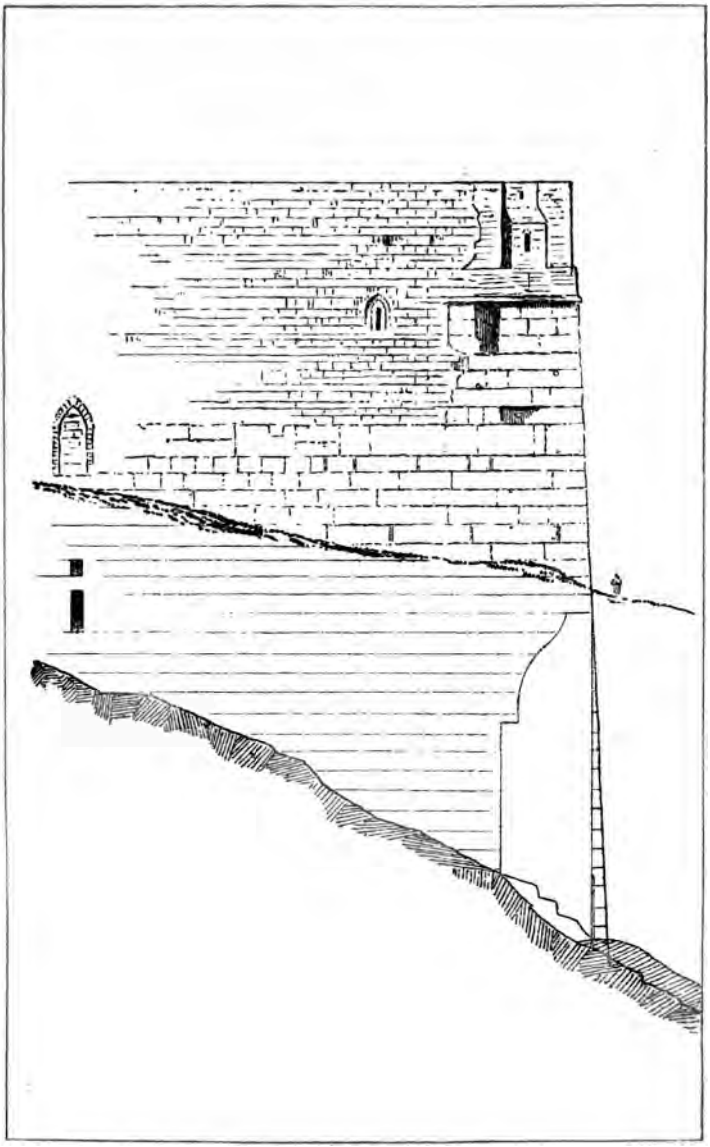
At the break on the south side are two gigantic arch stones bulging out from the wall. They are eighteen feet long and curved below, and are situated in the midst of masonry generally admitted to be of high antiquity. The natural conclusion is that they are two voussoirs of an arch of a bridge that once spanned the Kedron Valley. It has been suggested that these arch stones may not be *in situ*, and may have formed part of an arched covering of the ancient vaults inside the Haram. This may have been the case, but, in the absence of more certain authority, we are led to inquire whether the voussoirs may not after all have been what their appearance and position indicate—the sole vestiges above ground of an ancient bridge across Kedron. Search was made for the pier of the supposed arch: no trace of it was seen. It ought, however, to be noted that the shaft was not sunk to the rock, on which the pier would rest, and on which rock vestiges might therefore still remain. A more searching excavation of the rock surface alone can settle the question.

It is, however, interesting to know that in ancient times the Red Heifer Bridge spanned the Valley of Kedron,

and united the Temple precincts to the Mount of Olives. In the Book of Numbers is an account of the institution of the sacrifice of the Red Heifer, from which it appears that the victim was a heifer without spot or blemish. The sacrifice was performed by the high-priest, and the blood of the heifer was sprinkled seven times before the tabernacle. The ashes of the victim, mingled with water, produced the "water of separation" used to purify from ceremonial pollution. From the Rabbinical writings, and especially from the tract Parah in the Talmud, a full account of the ceremonial that accompanied the sacrifice of the Red Heifer is obtained. Only eight times has the sacrifice been made since the first celebration in the time of Moses, and the tenth celebration will not occur until the coming of the Messiah.

The bridge known by the name of the Red Heifer Bridge consisted of two tiers of arches, and was constructed across the deep ravine of the Kedron Valley, which separated the Temple from the Mount of Olives. The heifer was led along this bridge by the high-priest, preceded by the elders of the Senate, to the summit of Olivet, which was exactly opposite the door of the Holy House. Having slain the victim, the high-priest sprinkled the blood seven times towards the Temple.

That the Red Heifer Bridge spanned the Kedron seems sufficiently clear, but authorities are not agreed as to the particular part where the bridge crossed the valley.



The South-east Angle.

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Captain Warren, to whose indefatigable labours we are indebted for our knowledge of underground Jerusalem, thinks that it was opposite the Golden Gateway. It ought to be remembered that a bridge opposite the arch stones, near the south-east angle, would span the valley at its narrowest part, and would reach a corresponding altitude on the slope of Olivet, at a point about three hundred yards from the Sanctuary wall, whereas a bridge crossing the valley opposite the Golden Gate would be at least twice as long, from the fact that the valley is very wide at this particular place. The smaller bridge would be a work of considerable labour, but even this is insignificant compared with the gigantic masses of masonry seen in the Temple walls.

v. The South-east Angle.

From the arch stones the ground gradually descends to the south-east corner, and the last sixty feet of masonry projects about six inches beyond the line of wall. The stones in this part, as well as those round the corner, are most beautifully executed, and form the best preserved masonry in the Haram walls. At the south-east angle there are fourteen courses of stones visible above ground, ranging in height from three to six feet. The coursed masonry is fifty-four feet high, and above this twenty-three feet of modern masonry, at present in a dangerous condition, so that the total height of the wall at the corner is above seventy-seven feet. The large blocks have beautifully executed marginal

drafts, and the faces are finely chiselled, while the joints are so close that no cement was required, so that the masonry, when fresh from the hands of the cunning workmen, must have presented the appearance of gigantic relievo-panelling. It ought to be noted that the marginal drafts and the projecting edges of the faces have been dressed with an eight-toothed chisel, one inch wide. The chisel marks are intersected by others at right angles, forming what is called the criss-cross pattern, a mode of dressing never found in Byzantine work, and, as far as Palestine is concerned, confined almost exclusively to the ancient work of the Temple Hill.

In November, 1868, a shaft was sunk at a point twenty feet south-east of the angle. At a depth of fifty-three feet a gallery was driven towards the Haram wall, and after passing two rough masonry walls, one running north and south, the other east and west, the Sanctuary was struck at a point in the east wall six feet north of the angle. On one of the stones three letters painted in red were found. A gallery was driven southwards to the angle, and the shaft continued towards the foundation. Before the bottom was reached another character in red paint was seen. The rock was struck at the enormous depth of seventy-nine feet three inches below the present surface, and as the wall visible above ground at this corner is seventy-seven feet six inches high, it follows that there now exists at the south-east angle a wall of masonry one hundred and fifty-six feet

nine inches in height. In ancient days, surmounting this masonry was the wall of the Royal Cloister, which

Gallery at the South-east Angle.

could not be less than fifty feet in height, so that at this point in the days of Christ the Temple wall from rock to summit would be considerably over two hundred feet in height.

The rock is *missae*, but on the top it was found to be soft and much decayed. The rock, however, is cut to receive the stones, so that they rest on a solid firm foundation. The lie of the rock slopes gradually towards the north, but rises very abruptly towards the west. It is level for eight or ten feet towards the east, then it slopes down one in nine towards the bed of the Kedron.

A vast deposit of rubbish lies in this part of the valley, and excavations have recently brought to light the fact that the true bed of the Kedron is about forty feet deeper than the present bed, and is situated eighty yards due east of the south-east corner, and about seventy feet nearer the Sanctuary wall than the present bed. The lie of the rock shows that the true bed of the Kedron is one hundred and six feet lower than the rock at the south-east angle.

From these interesting discoveries it appears that a person in ancient times standing on the wall of the Royal Cloister would look down into the bed of the Kedron at the astounding depth of upwards of three hundred feet below. Thus the recent excavations tend to prove that Josephus' account of the stupendous height of the south-east wall is not so much exaggerated as was generally supposed. The Jewish historian says :—

"The Royal Cloister deserved to be remembered better than any other under the sun ; for while the valley was very deep, and its bottom could not be seen

if you looked from above into the depth, this further vastly high elevation of the cloister stood upon that height, insomuch that if any one looked down from the top of the battlements, or down both those altitudes, he would be giddy, while his sight could not reach to such an immense depth."

Probably on the top of the lofty wall, at the south-east corner, stood the pinnacle of the Temple mentioned in the account of Christ's Temptation:

"Then the devil taketh Him up into the Holy City, and setteth Him on a pinnacle of the Temple, and he saith unto Him, If Thou be the Son of God, cast Thyself down, for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time thou dash thy foot against a stone."[1]

Josephus states that the roof of the Royal Cloister was one hundred feet above the pavement, and if the corner pinnacle towered fifty feet above the roof, then from the top of the pinnacle to the bottom of the Kedron Valley was three hundred and fifty feet. These thoughts give a vividness to the words of the tempter, "Cast Thyself down . . . . lest Thou dash Thy foot against a stone."

James the Less, the brother of our Lord, and first Bishop of Jerusalem, was thrown down from the lofty walls of the Holy City. A vivid account of his death is given by Hegesippus, and the spot where St. James,

[1] Matthew iv. 5, 6.

surnamed the Just, was killed appears to be somewhere near the south-east corner. Shortly before the destruction of Jerusalem by the Romans, the Pharisees, envious of the progress of Christianity, compelled the venerable bishop to stand on the outer sustaining wall of the Temple, that he might address the multitude outside. "Stand, therefore (cried the Pharisees), on the gable of the Temple, that thou mayest be visible, and that thy words may be heard by all the people, for all the tribes, and even the Gentiles, are come together to the Passover." Desiring him to speak against Christ and Christianity, the venerable bishop replied, "Why ask ye me about Jesus, the Son of Man? He sits in heaven on the right hand of great power, and will come in the clouds of heaven." Whereupon the Scribes and Pharisees, infuriated with rage, hastened through one of the south gateways, and rushing up the sloping underground ramp to the Court of the Gentiles, turning suddenly into the Royal Cloister, they seized the aged bishop, and cast him headlong from the lofty wall. He was still breathing when he fell, but a fuller coming out of his cavern completed the murder by striking St. James on the head with a heavy club. The traditional rock-cut tomb of St. James still exists on the eastern side of the Kedron Valley, at a spot about three hundred yards from the Sanctuary wall.

After examining the rock at the bottom of the shaft, the Engineers made a search round the corner stone, to see if there existed any means for getting under it.

Four feet north of the angle they noticed a cutting in the rock adjoining the wall. The hole was semicircular or horseshoe in shape, and two feet wide. It was filled with dark mould, which, on being cleared out, showed the cutting to be two feet deep. Probably the hole was made to allow the machinery to work more easily when the corner foundation was let down into its bed. Here the Engineers noticed that the rock was comparatively soft for two feet three inches, and the cutting was continued for five inches more into the hard rock, so that the foundation course stands sure and steadfast on the firm and compact rock. In all cases the ancient builders have gone down to the native rock, and laid the few deep substructions on a solid foundation.

The sure foundations of the massive walls of the Holy City often form the theme of Hebrew poetry, and the subject of spiritual instruction. The Psalmist's words were literally true when, with exultant patriotism, he proudly sings of Jerusalem, "her foundations are upon the holy hills." Isaiah speaks of the "sure foundation" of Zion. Solomon, the builder of the first Temple, and probably an eye-witness of the laying the foundation stone of the proud edifice, says, in his Book of Proverbs, "the righteous is an everlasting foundation."

St. Paul speaks of Christ's Church as a spiritual temple, and himself as a builder: "As a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than

that is laid, which is Jesus Christ."[1] The abiding foundations of the Heavenly Jerusalem are spoken of in antithesis to the temporary tents of the shepherd patriarchs. As strangers and pilgrims, "they looked for a city which hath foundations, whose builder and maker is God."

The same thought reappears in St. John's vision of that great city, the Holy Jerusalem, for the wall of the city, great and high, had twelve foundations.

vi. The Great Corner Stone.

The foundation stone at the bottom of the south-east angle is the most interesting stone in the world, for it is the chief corner stone of the Temple's massive wall. Among the ancient Jews the foundation corner stone of their great sanctuary on Moriah was regarded as the emblem of moral and spiritual truths. It had two functions to perform; first, like the other foundation stones, it was a support for the masonry above, but it had also to face both ways, and was thus a bond of union between two walls. The Sacred Volume abounds in interesting allusions to this corner stone. The Psalmist, alluding to Him who was despised and rejected of men, thus sets forth the humiliation and exaltation of Christ: "The stone which the builders refused is become the headstone of the corner. This is the Lord's doing, it is marvellous in our eyes."[2]

[1] 1 Corinthians iii. 10, 11. [2] Psalm cxviii. 22, 23.

The prophet Isaiah, when speaking of the Church of Christ to be established under the new and brighter dispensation, exclaims, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation."[1]

Christ, after narrating how the wicked husbandmen slew the heir, applies the Psalmist's words to Himself: "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes?"[2]

St. Peter boldly rebuked the elders of the Sanhedrim for their persecution of Christ, saying: "This is the stone [Jesus Christ of Nazareth], which was set at nought of you builders, which is become the head of the corner."[3]

St. Paul speaks of the universal Church under the figure of a vast temple, wherein every Christian is a stone in the spiritual edifice, and Christians are further reminded that they "are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple."[4]

St. Peter reproduces Isaiah's words, and applies them directly to Christ, "Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded."[5]

[1] Isaiah xxviii. 16. [2] Matthew xxi. 42. [3] Acts iv. 11.
[4] Ephesians ii. 20, 21. [5] 1 Peter ii. 6.

Seeing, therefore, that the corner stone is a symbol of Christ Himself, it ought to be regarded as the most interesting stone in the whole world.

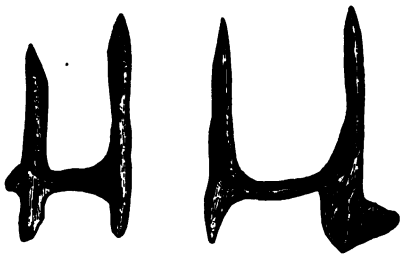
The Engineers, in order to ascertain the dimensions of this foundation stone, worked round it, and report that it is three feet eight inches high and fourteen feet in length. At the angle it is let down into the rock to a depth of fourteen inches; but, as the rock rises towards the north, the depth at four feet north of the angle is increased to thirty-two inches, while the northern end seems entirely embedded in the rock. The block is further described as squared and polished, with a finely-dressed face. It does not appear to have any marginal draft at the bottom, and indeed this was not necessary, as the lower part, being sunk in the rock, would always be hidden from view; but the absence of the lower draft indicates that the block was dressed in the quarry in a somewhat peculiar style, with a view to its being the foundation corner stone. The draft on the upper margin of the stone is four inches wide. Fixed in its abiding position three thousand years ago, it still stands sure and steadfast, a fitting emblem of the "Rock of Ages," that cannot be removed, but abideth fast for ever.

vii. The Lower Courses.

The second course is more than four feet high, and has proved of much interest, from the existence of painted and incised characters found on the faces of the stones.

The first stone is more than ten feet long, with an ordinary draft at the bottom, but a narrow draft of one inch at top; it is very "roughly dressed within the drafts."

The second stone, about five feet long, has a broad draft of about nine inches at the top, but only a narrow draft at bottom. It has a well-dressed face, and near the centre was found an incised character, cut about half an inch deep, resembling our letter H. On the south side



Incised Characters.

near the lower angle of the stone there is another incised character, somewhat like our English letter J. On the face were noticed several flourishes with red paint, which may be intended for monograms, but more probably they are only fantastic forms.

The third stone of the course has proved to be most interesting, from the numerous marks on its face. It has no draft at top, but a very broad draft of about seventeen inches at bottom. On it are seven letters or characters, some of them five inches long. They are painted with red paint, apparently vermilion, and they seem to have been put on with a brush. They are

irregularly distributed over the stone, and easily rubbed off with wetted fingers. There are also "a few red splashes here and there, as if the paint had dropped from the brush." The lower gallery exposed the whole of the second course.

At forty-one feet from the south-east angle northwards the rock rises abruptly, and here the first course ceases, while the second course becomes partially imbedded in the rock. The third course is above four feet high, and is set back four inches. The corner stone has no draft at top, but near the angle where the draft ought to exist was found a mark in red paint, bearing the likeness of the numeral 4 inverted. There is an ordinary draft of four inches at bottom, and this draft seems to be continued throughout the course. The second stone "is cut in a very superior style." Stones three, four, and five have a few red paint marks on them, and the sixth has another mark like H engraved near the lower south angle, which resembles the engraved character on the second stone of course two. The fourth course is three and a half feet in height, with a shallow draft of nine inches above. In other respects the stones are like those above ground It is thought that the first four courses were buried in rich loam, and were never exposed to view after being laid in their deep foundations.

The fifth course was examined from the upper gallery driven along the wall at a depth of fifty-three feet below the surface. The stones are laid with greater regularity,

and are "similar in every respect to the best specimens of stones found at the south-east angle above the surface." On the second stone from the angle were found three red painted marks. The sixth course is three and a half feet high. It was seen on the south face, and the corner stone was found to be twenty feet long from east to west. Its western end is let into the rock, which rises abruptly westwards from the south-east angle, and cuts the upper edge of this great block eighteen feet from the corner.

The courses above are for the most part similar to those described; but more extensive excavations might furnish us with very valuable information.

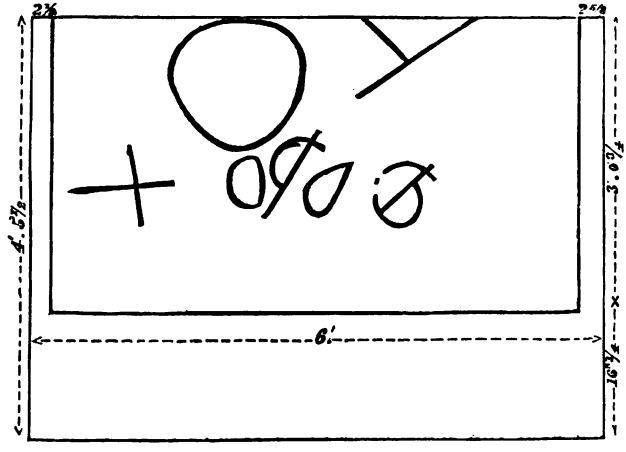
There is often a want of uniformity in the marginal drafts, and rough-faced stones are found side by side with those finely dressed. The dressing, however, has been executed by cunning workmen, and the stones are "in most excellent preservation, as perfect as if they had been cut yesterday." The drafts seem to have been worked with an eight-toothed chisel, one inch wide, and the long channels have been intersected by means of a single-pointed chisel, the whole forming a fine specimen of a "criss-cross pattern." The buried masonry, reaching down through the rubbish to a depth of eighty feet, is equal in quality to that above ground, and it is not surprising that the Engineers were struck with admiration at the vastness of the blocks and the general excellence of the workmanship.

On the polished surface of the stones they noticed

with considerable interest the incised marks and red painted characters; but the workmen were neither able to decipher these strange figures, nor could they tell to what language they belonged.

viii. Emanuel Deutsch's Report.

These underground discoveries were promptly communicated to the Palestine Exploration Fund, and the Committee at once sought for some student of Semitic literature, whom they hoped might prove competent to interpret the mysterious signs. Such a student was found in Emanuel Deutsch, an Oriental scholar of Jewish extraction, then an official in the British Museum.



Marks on Stones at the South-east Angle.

At the request of the Society he examined the excavations then in progress at Jerusalem. On descending

the shaft, and being led to the massive foundations, he examined by means of a taper and magnesium light the hitherto undeciphered signs painted on the stones. The learned student at once recognised most of them as familiar forms, and without hesitation pronounced them to be the marks or quarry signs of Phœnician masons.

Mr. Deutsch's report to the Palestine Exploration Fund is full of valuable information. He thus writes:—

"I must now speak somewhat fully on a subject which has engaged public attention for some time, and has already given rise to many conjectures, namely, the 'writings,' either painted on or cut into the stones, discovered lately on the bottom rows of the wall, at the south-east corner of the Haram, at a depth of about eighty feet there, where the foundations lie on the live rock itself. I have examined them carefully in their places—by no means an easy task. The ventilation at that depth is unfavourable to free breathing; nor is the pale glimmer of the taper or the sudden glare of the magnesium wire calculated materially to assist epigraphical studies. To add to the difficulty, some of the characters are partly hidden by the framework, which, let me add by the way, is about to be removed to some other shaft, in order to save expense—a process whereby the whole of these *graffiti* will be buried again, if not totally destroyed. I have come to the following conclusions:—First. The signs cut or painted were on the stones when they were first laid in the present places. Secondly. They do not represent any inscription.

Thirdly. They are Phœnician. I consider them to be partly letters, partly numerals, and partly special masons' or quarry signs. Some of them were recognisable at once as well-known Phœnician characters: others, hitherto unknown in Phœnician epigraphy, I had the rare satisfaction of being able to identify on absolutely undoubted antique Phœnician structures in Syria; such as the primitive substructures of the harbour at Sidon. No less did I observe them on the bevelled stones taken from ancient edifices, and built into later work throughout Phœnicia. For a striking and obvious instance of this, I would point to the ruined citadel standing above Saida, the stones of which (old Phœnician stones to wit), immured in their present place at subsequent periods, teem with peculiar marks (*Fantasias*) identical with those at Jerusalem. These signs have, to my knowledge, never been noticed before, as indeed I was the first to point them out to the very excavator of the famous Ashmunazar Sarcophagus, himself a Syrian gentleman resident at Saida, and well acquainted with all the extant remains. It may not be superfluous to add that though I found extremely well-preserved painted frescoes in Phœnician tombs, all the stone-marks just alluded to were cut, not painted. I think all attempts to determine the exact meaning of each and all of these technical signs would, at least at this stage, be premature. If the excavations are properly carried on, I venture to predict the occurrence of similar signs on corresponding rows of the wall, signs which, conjointly with those now dis-

covered, may contain not only a full explanation of their own purport, but also solve perhaps some other vital question regarding the plan of the whole building. It may, however, be well to say a few words regarding my opinion as to the numerals. You are aware that the Phœnicians had special numerical signs or figures, which they not rarely added to the number written out in words (see the sacrificial tariffs of Marseilles, in the British Museum, the tomb of Ashmunazar, in the Louvre, the trilingual inscription on the Sardinian altar, &c.). The basis of this cypher system, probably derived from Babylonia, is the simple stroke. One perpendicular stroke stands for one, two stand for two, and so on up to ten. The ten is expressed by a horizontal stroke, either quite straight or curved. Two such strokes placed upon each other form twenty. Of this figure, however, there are many variations, according to the different positions and combinations of the two tens of which it is composed. It either appears as an oval, more or less flat, with the ends either open or closed ; or something like our own 3 ; or with the straight strokes placed perpendicularly, and joined by a little slanting or horizontal line, as a Latin N or a Greek H, and so forth. A special sign for five had not as yet been found on our scanty Phœnician remains. It occurs, however, very frequently in Palmyrene, the figures of which are undoubtedly taken from the Phœnician, and it occurs among these signs on the wall. It consists of an oblique stroke, divided by a smaller stroke, in other words, the

ten halved. To give an easy and clear specimen, I would refer to stone B, in course five, which shows the marks O Y O = 20 5 20. Whether these figures designate cubits or inches, height or breadth, stones or courses, must be left to the future to decide. It seems superfluous to point out how much not only Phœnikology but Semitic studies in general, would gain by an increase of similar epigraphical discoveries. Only they must be preserved intact, since no drawing, however careful, can accurately render epigraphical monuments, and photography has in the present case proved a failure."

The late Emanuel Deutsch was regarded as a student of the highest authority in the epigraphy of Phœnician inscriptions. Ashmunazar was a King of Sidon, who died about 600 B.C., and his well-known sarcophagus bears a long Phœnician inscription. The fact that some of the painted marks on the substructions of the Temple Hill closely resemble similar marks on this antique coffin, affords a presumption in favour of their great age. Phœnicia was at the height of its glory in the days of Solomon, and the surviving vestiges of its ancient buildings date from the days of Hiram, the great mason king of Tyre, and contemporary of Solomon. Mr. Deutsch's conclusion, that the marks were painted on the stones by the workmen in the quarry, receives additional confirmation from the fact already noted, that in the case of a red painted mark found sixty feet below the present surface on the wall of the north-east tower, the trickling of some paint from a letter was found

above the letter itself, which certainly could not have happened had the mark been painted after the stone was placed in position.

ix. The Jar and Fragments found at the South-east Angle.

Three feet due east of the angle a hole was found cut out of the native rock, one foot across and one foot deep. It was filled with earth, which on being cleared away, one of the Engineers pulled forth a small earthenware jar. It had neither beauty of form nor value of material, yet was standing in an upright position, and had evidently been placed there for some purpose. We have already noticed that the Jews bestowed great care upon the chief corner stones, and as the dedication of the Temple of Solomon was celebrated by a festival of surpassing magnificence, we may be morally certain that the foundation stone of the edifice was laid in the presence of the king and his court with ceremonies befitting the occasion. The antique jar resembles some jars found in Cyprus of Græco-Phœnician pattern, while Dr. Birch, the leading English Egyptologist, asserts that it resembles the common pottery of ancient Egypt. There are no marks or special features on the jar itself by means of which its precise age can be identified, and since its form is the common shape found among many nations and at divers periods, it follows that it may belong to any date extending over a thousand years from the time of David to

Christ. While, however, internal evidence would thus leave its age a matter of conjecture, yet its position, eighty feet beneath the surface, and the character of relics found close by, afford a presumption in favour of the jar's high antiquity.

It was standing upright in a hole cut out of the rock for its reception, and moreover, being placed near the lowest corner stone, we are naturally led to suspect that the jar had something to do with the ceremony of laying the foundation stone. Under the old dispensations, prophets, priests, and kings were set apart for God's service by being anointed with holy oil. Our Saviour is specially named the "Anointed One," while the Hebrew word Messiah and the Greek *Χριστος*, both mean anointed. The Tabernacle also, and all its furniture, was consecrated to God by being anointed with the holy oil. We cannot doubt that the foundation stone of the Temple would be anointed with holy oil, to indicate that the sacred edifice was set apart for the service of the living God. It is, moreover, thought that this antique jar contained the holy oil for the consecration of the foundations, and was subsequently placed by the anointed stone.

On the occasion of laying the foundation stone of a great edifice in our own day, it is customary to deposit a bottle near the foundation stone, containing coins, newspapers, &c. If any objects were at first deposited, they must have entirely perished, since nothing was found inside the jar; but it is interesting to know that while

numberless princes and myriads of pilgrims have walked round the Sanctuary, this antique jar of pottery has remained unmolested through countless generations, close by the great corner stone of the Temple wall.

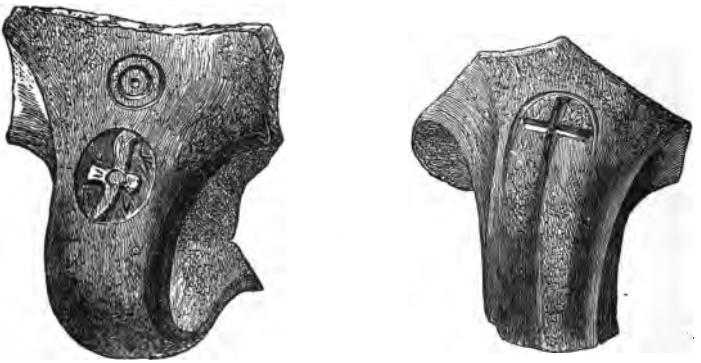
The mode of preparing "the holy anointing oil" is stated in Exodus, and connection therewith is the threat, "Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people."[1]

According to the Rabbins, the preparation of this oil was performed only once in the whole history of the nation, the curse of penal death being dreaded, in case of its repetition, even in extreme cases. "The High-priest, his eldest son, and the Messiah Milchama, or Deputy High-priest, chosen to accompany the forces in time of war, were anointed on the head and between the eyebrows, in the form of X. The Kings of the House of David were anointed in the form of a crown on their foreheads. The holy oil failed in the reign of King Josiah, and the rite of unction has not been administered since that time." If the antique jar was a receptacle for the holy oil, then the Rabbinical traditions respecting the oil afford another proof of the jar's great antiquity.

Lying on the rock was found a layer of rich earth or fat mould of a clayey nature about ten feet thick. This layer is not virgin soil, for amongst it were found several potsherds or fragments of broken pots, and also a long

[1] Exodus xxx. 33.

rusty nail. The mould does not lie close up against the Sanctuary wall, for between the two is a wedge-shaped deposit of stone chippings. On the top of the rich loam was found a bed of pottery two inches thick, consisting of fragments of the pale red ware. Amongst the fragments were picked up seven handles of jars, on six of which was found an engraved figure. At first it was thought to be a representation of a bird, but further examination favours the idea that the figure is a winged disc, probably an emblem of the sun god. These figures were engraved inside the stamp on each handle ; and



Inscribed Jar Handles.

after the handles had been sent to England, while the dust was being carefully scraped off the relics, some marks were noticed above and below the winged sun, and these have turned out to be well-known Phœnician letters. The jar handles have consequently been pro-

nounced to be fragments of Phœnician pottery. The winged disc, representing the sun and its refulgent beams, was a common hieroglyph among the ancient Egyptians. It was called Aten, and was an emblem of the supreme solar deity. We know that the sun god, under the name of Baal, was worshipped in Phœnicia, and from that country the worship of Baal was introduced into the kingdom of Israel.

On one jar handle were stamped the Phœnician letters corresponding to L M K Z P H, and these have been translated by Dr. Birch of the British Museum as standing for Melek, king, and Zepha, a proper name: this meaning King Zepha, or To King Zepha. We have no historical reference to a king of this name.

"Of what dynasty was he member? of what country was he king? He may have been a king of Tyre. Strange that his glory should have passed away; he and his country and his gods; and that after the earth had swallowed him up, this bit of broken pottery, found under the Temple wall, should bring to light and restore to history his name, his regal mark, and his sacred dove."

The winged sun has by some been thought to represent a dove, because the dove was accounted sacred by the Phœnicians of Tyre, and a dove with outspread wings was the Tyrian symbol of empire, used as the stamp and signet of the king.

On the second vase handle were found the letters L K SH.. T, which Dr. Birch translates as standing

for Melek Shat, that is, King Shat, a person concerning whom we are totally ignorant. On a third handle were the two letters L K, which probably are the last letters of Melek. The letters following are uncertain. On three other handles were seen traces of letters, but these were so much obliterated that it was found impossible to decipher them.

M. Clermont Ganneau, an accomplished Semitic scholar, thinks that the letters on the first handle are M L C HZ P H, and that these letters constitute one name, Molochzepha, possibly the potter's name, while the letters L K S H T, on the second, form part of Molochshat, another potter's name.

Moloch was worshipped among the ancient Canaanites, and was the national god of the Ammonites. His worship was introduced by Solomon into Jerusalem, and a high place erected on the Mount of Offence, south of Olivet. This idolatry became widely spread in Israel, and with cruel rites Moloch was worshipped in the Valley of Hinnom for many generations. It was a common practice among ancient nations to assume the name of their national god as part of their own name. Ethbaal, with Baal. Jezebel, oath of Baal. Chemosh-gad, propitious Chemosh. In the same way Molochzepha and Molochshat may be names of potters, as M. C. Ganneau suggests, named after Moloch.

The manufacture of pottery is an art of great antiquity, and was evidently well known, together with moulding in clay, to the Jews at an early period. Of

some of the descendants of Judah it is said, "These were the potters."[1]

In the second psalm David sings a triumphal song in honour of his conquest of the Jebusites, and the establishment of his throne upon the "Holy Hill of Zion." He exalts God's absolute power over His enemies, saying, "Thou shalt dash them in pieces like a potter's vessel." The magnificent brazen works of Solomon's Temple were cast by Hiram, the widow's son, in clay beds, in the Jordan valley, between Succoth and Zeredathah. Isaiah says, "He shall break it as the breaking of the potter's vessel that is broken in pieces;" and Jeremiah makes use of like imagery: "Even so will I break this people and this city, as one breaketh a potter's vessel."

With regard to the foundations of Solomon's Temple, we read, "And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone-squarers: so they prepared timber and stones to build the house."[2] The Biblical account is accurately descriptive of the massive masonry now existing at the south-east angle, and standing on the native rock, eighty feet below the present surface. The Royal Engineers found buried deeply among the rubbish of many centuries great stones, costly and hewed stones, forming the foundation of the Sanctuary wall, while Phœnician fragments of pottery, and Phœnician marks painted on the massive

[1] 1 Chronicles iv. 23. [2] 1 Kings v. 17, 18.

blocks, seem to proclaim that the stones were prepared in the quarry by the cunning workmen of Hiram, the King of Tyre.

The immense deposits of rubbish consist of a layer of fat earth ten feet thick, lying on the living rock, then above a layer of fragments of pottery two inches thick, and for seventy feet upwards the *débris* consists of stone chippings alternating with layers of earth and rough stones, many of them a foot in diameter. A colossal mass of masonry might still be seen at the south-east corner, if we could clear away all the rubbish "that clogs the splendid wall of Jerusalem, and lay open to the sun and to the eyes of the world, the long-covered splendours existing below, after so many wars and fires and razings and the gnawing of ruthless time."

CHAPTER III.

THE SOUTH WALL AND SOLOMON'S STABLES.

i. The Wall of Ophel.

IN the progress of excavation near the south-east angle the Engineers struck upon a wall, four feet below the surface, of ancient date. It starts from the angle, and abuts upon the Sanctuary wall with a straight joint. This wall has been identified with the Wall of Ophel, so often mentioned in connection with the Roman siege. The stones are small compared with the adjoining mighty masses just described. There is no batter, as in the Sanctuary wall, and the foundations are not sunk into the hard rock, but rest upon a layer of hard clay. Compared with the older work, the Ophel wall is poor in material, and bears marks of having been reared in haste.

Ophel is the name of the ridge south of the Temple Hill. Jotham built much on the Wall of Ophel, and Manasseh "compassed about Ophel."[1] After the return of the Jews from the Babylonish captivity, the Ophel

[1] 2 Chronicles xxxiii. 14.

wall seems to have been rebuilt under Nehemiah, and on this wall appear to have been the "water-gate" "and the tower that lieth out." Ophel became the residence of the Levites. Josephus says that the "old wall" ran from above the foundation of Siloam, and reached as far as a certain place called Ophlas, "where it was joined to the eastern cloister of the Temple." There can be little doubt but that the wall found by the Engineers is the Ophel wall of Josephus, and moreover this masonry is probably part of the wall hurriedly built up by Nehemiah.

ii. Solomon's Stables.

On the occasion of a visit to the Noble Sanctuary, the author had an opportunity of examining the ancient masonry inside the wall at the south-east corner, as well as the vast subterranean vaults popularly known as Solomon's Stables. A small doorway, under a little dome at the south-east corner, admits by a flight of steps to a small chamber known as the Mosque of the Cradle of Our Lord, from the existence of a hollowed stone which somewhat resembles a cradle, and a tradition that the Virgin Mary remained in this chamber for some time after her purification in the Temple. Passing through the chamber, the spacious vaults, which extend over an acre of ground, are reached. These subterranean substructures consist of one hundred square piers arranged in fifteen rows, each pier being five feet wide and composed of large marginal drafted stones, placed singly over each other. The rows are connected by semicir-

cular arches, the intercolumniations of which range from ten to twenty-three feet. The floor of these vaults is about forty feet below the Haram Area, and more than a hundred feet above the great foundation corner stone. They are called Solomon's Stables by Franks, but the Moslems call the place, Al Masjed al Kadim, that is,

Solomon's Stables.

The Old Mosque. These vaults were used as stables by the Frank kings and the Knights Templar, and holes in which rings were fastened can still be traced on some of the piers.

Since the floor of Solomon's Stables is upwards of a hundred feet above the foundation stone, it seems highly

probable that there exists another system of vaults below, for the vast space from the rock upwards is not likely to be filled up with solid earth.

Some allusion seems to be made to these vaults in the writings of Procopius, a Greek historian of the sixth century. He was born at Cæsarea, in Palestine, about 500 A.D., and as a young man went to Constantinople, where his eminent talents brought him under the notice of the Emperor Justinian. In 529 A.D. Justinian built a splendid church on the Temple Hill, in honour of the Virgin Mary, and in the writings of Procopius there is a full and detailed account of the edifice. The historian relates that the fourth part of the ground required for the building was wanting towards the south-east; the builders therefore laid their foundations on the sloping ground, and constructed a series of arched vaults, in order to raise the ground to the level of the other parts of the enclosure. This account is eminently descriptive of the subterranean vaults at the south-east portion of the Haram, and, according to Mr. Fergusson, the stone-work of these vaults certainly belongs to the age of Justinian. The Church of St. Mary, erected by the Emperor, was, according to the same authority, situated at the northern end of the vaults, and was ultimately destroyed by Hakeem, the mad Khalif of Egypt.

Captain Warren's account of the opposition he encountered while excavating in the vaults is interesting:—

"Fortune favoured our enterprise, and in a few hours

an old parting wall in the rock-hewn aqueduct yielded to our efforts, and we found ourselves in the substructures of the Temple itself; among the piers supporting the vast vaults, called the 'Stables of Solomon;' below where once stood the palace of that great king. Our progress through these passages had been rapid, but unhappily the hammer blows, resounding through the hollow walls in so unwonted a manner, alarmed the modern representative of the high-priest. Infuriate with anger, the fine old sheikh would listen to no reasoning, but repairing to the south-east angle of the Temple enclosure, mounted its battlements, and summoned the Sheikh of Siloam to stand forth and answer for his misdeeds. With full turban and long flowing robes, edges tipped with fur, the old man stood on the edge of the steep masonry, stamping his feet with rage, and shouting imprecations. This spot has historical associations, and is the highest point of the old wall now in preservation, the gaps being filled in with newer work. . . . Such was the vantage point taken by the sheikh when he wished to converse with his brother of Siloam at a distance of five hundred yards, across a deep valley, before all Jerusalem, on subjects which should not have been mentioned above a whisper. After waiting some time for him of Siloam, he thundered again across the valley, and taking his long pocket-handkerchief out of his bosom, carefully unrolled its vast length, cleared his throat, and then as carefully rolled it up again. By this time the Sheikh of Siloam appeared upon his house-

top, far away and below us, who were on the slopes of Ophel watching the proceedings. The mosque sheikh, on viewing his victim, elevated his powerful voice, and entered into a declamation lasting for nearly an hour, in which he accused his brother of nearly every crime under heaven, and threatened him with many punishments for having allowed his men to work for me. Siloam's sheikh answered with spirit, and soon the whole world might have heard a very distorted account of our doings, echoing among the rocks and ruins of Jerusalem."[1]

iii. The Single and Triple Gates.

The south wall of the Haram must at one time have presented to view a magnificent mass of masonry. It is above nine hundred feet long, and is divided into three sections, about one hundred yards each, by two entrances, known as the Triple Gate and the Double Gate or Huldah Gate.

The rock of Moriah is eighty feet below the surface at the south-east angle, but it rises suddenly towards the west, and comes within a few inches of the surface under the sill of the Triple Gate, at a point about a hundred yards from the angle. The rock then falls with a very gradual descent towards the west. At the Double or Huldah Gate it is thought to be forty feet under the present surface. The fall continues until the rock reaches

[1] Warren's *Underground Jerusalem*, p. 140.

the enormous depth of about ninety feet, and that point is the true bed of the Tyropœon Valley, situated about ninety feet east from the south-west corner. From the true bed of the Tyropœon the rock rises rapidly westward, so that at the angle, only ninety feet distant, it has risen about thirty feet. The masonry of the south wall, adjoining the south-east angle, corresponds to that in the eastern wall in all respects. The stones are massive, with marginal drafts, and the courses of stones are continued round the angle. Fourteen ancient courses are visible above ground here, but of these the seven courses at top only run a short distance westwards. They seem to have been violently broken off, and their place has been supplied with comparatively rude masonry. The ground or present surface rises rapidly from the south-east angle westwards, and consequently the five lowest courses are soon concealed in the earth.

Little more than one hundred feet west from the angle is a closed gateway with a pointed arch. It is of comparatively modern construction, and seems to have been an entrance in former days to Solomon's Stables, although the sill is four feet lower than the floor of the vaults. It is called the Single Gate.

Two shafts were sunk south of the Single Gate, and galleries driven in towards the Sanctuary wall. The *débris* was composed of shingle or small stone chippings, which ran like water, and rendered the work of excavation both difficult and dangerous.

Two entrances were discovered, one over the other,

and separated only by a course of masonry, immediately under the Single Gate; and by the lower opening are indications of a swinging metal gate that once existed here.

Passing through the lower entrance, the Engineers found that they had penetrated into a great passage, running perpendicular to the south wall. It proved to be seventy feet long, three feet wide, and from twelve to eighteen feet high.

The floor is thirty feet below the level of Solomon's Stables, and ten feet above the rock. The sides and roof of this great passage are composed of large marginal drafted stones; and the fact that the roof is made up of larger bevelled stones, where they could scarcely be seen, seems to indicate a reconstruction of old material. Captain Warren says there is neither a straight joint nor a break of any kind in the masonry beneath the entrance in the south wall. It is difficult at present to say for what purpose this great passage was constructed. It may have been connected with a lower series of ancient vaults, which probably existed here to support the Sanctuary area. It may have been an old water conduit; and Captain Warren suggests that it was probably a passage that carried off the blood of the sacrifices from the altar of burnt offerings. The Great Passage, and the Blood Passage, are the two names by which it is generally distinguished.

About sixty yards west of the Single Gate, and about one hundred yards west of the south-east corner, is a

well-known entrance into Solomon's Stables, called the Triple Gate.

It consists of three entrances, now built up, that gave access to vaulted passages running at right angles to the south wall. Each entrance is thirteen feet wide, surmounted by a semicircular arch, about five feet thick. Inside are elliptical arches of wider span and eight feet thick. The piers are each six feet wide, and on the lowest stone of the western pier, which stone forms one of a great course, there exists a kind of architrave moulding, as well as some Hebrew characters on the face of the stone. The jambs inside are formed of old material, and portions of engaged columns on the west wall of the west passage are plain indications of older work once existing here. Probably there was in former ages a large vestibule inside the Triple Gate, of the same character as that inside the Double Gate. The floor of the passages is the native rock of Moriah, and is coincident with the summit of the ridge. The Triple Gate is ascribed to the age of Justinian, and is manifestly of the same date as the adjoining subterranean vaults.

In front of the Triple Gate were found some large slabs, which may have formed parts of steps leading up to the gateway. About twenty feet under the Triple Gate have been discovered two passages entirely cut out of the rock. These were first noticed by M. de Saulcy, and fully explored by Captain Warren. They are not channels for carrying off the refuse of the sacrifices, but overflow canals, connected with cisterns VII and X. The

water, however, may have been used to flush the blood passage, or it may have afforded the water supply to the lower part of the city south of the Sanctuary wall.

In the western passage a duct is sunk in the floor, eighteen inches wide, and the same in depth. Similar ducts are cut in the floor of the Great Passage under the Single Gate and in the Old Aqueduct, found near the Cœnaculum.

The central section of the south wall, between the Triple and Double Gates, contains only two courses of large marginal drafted stones above ground. The masonry above is formed of small stones, some of which are plain dressed, and some have drafts with rough projecting faces. About midway between the two gates three courses below the surface were bared, but the rock was not reached. The stones exposed are similar in size and dressing to those at the Wailing Place, and all the underground masonry seems to be *in situ*.

iv. The Great Course.

As the rock of Moriah comes to the surface at the sill of the Triple Gate, it follows that no course of masonry under this level could run through from end to end of the south wall. On a level with the ridge of the rock we can trace the bed of a colossal course of masonry running continuously from the south-east angle westwards as far as the Double Gate, a distance of about six hundred feet. It is distinguished by the name of the

Great Course, and also the Master Course. The stones are immense blocks, being about six feet high, while the drafted courses below are little more than three and a half feet high on an average. They are also finely finished, with plain picked faces, and drafts three inches wide round the margins.

The Engineers noticed that the Great Course is not quite horizontal, since there is a fall of thirty inches from the Triple Gate to the south-east corner, a distance of a hundred yards. The outer lines of spires and columns, when perfectly straight, appear from some optical delusion to be slightly convex, and in order that they may appear straight, the outer surface must be made slightly convex. The Greek architects of the golden period of the building art, in striving after rectitude in their exterior lines, made provision or allowance for this optical illusion, and consequently in the Parthenon and other temples all the exterior surfaces are slightly convex. The rock of Moriah, on which the south wall rests, is, generally speaking, of a semicircular shape, and therefore the wall was constructed, as Tacitus expresses it, *in modo arcis*. On account, therefore, of the peculiar nature of the ground, it is probable that a fall from centre to flank was aimed at in the level of he Great Course, to avoid offending the eye. This Master Course has been found to be on a level with the sills of the Double Gate, the Triple Gate, and the Golden Gate; and it is possible that in the original masonry it extended as far along the east wall as the

last-named gate. At present it turns round the south-east angle, and runs along the east wall for twenty-four feet.

The corner stone of the Great Course at the south-east angle is a gigantic block, twenty-six feet long, over six feet high, and seven feet wide. It forms the seventh course from the ground, and is twenty-three feet above the surface. It is on a level with the floor of the vaults inside the walls, and consequently more than a hundred feet above the foundation stone at this corner. This colossal stone is composed of hard limestone, and weighs over a hundred tons, and is therefore the heaviest though not the longest stone visible in the Sanctuary walls.

It is questionable whether in this nineteenth century, with all our boasted mechanical appliances, a mammoth stone like the above could be hoisted to an elevation of a hundred feet. For seventy feet west of the south-east corner, the Great Course is continuous, and then there is a gap as far as the Single Gate. There is only one stone in its original position between the Single and Triple Gates, but the course runs continuously with little interruption between the Triple and Double Gates. Although diligent search has been made, no trace of the Great Course can be found west of the Double Gate, the masonry of this part being only plain-dressed, without any bevelling or marginal drafted work. The general conclusion to be deducted from the presence and extent of the Great Course seems to be that all the masonry *in situ* from the south-east corner to the Double Gate

belongs to one period, and indicates a unity of design in construction, while the masonry extending westwards from the Double Gate is different in character, and belongs to some other period.

v. The Double Gate.

The Double Gate, called also the Huldah Gate, because it is thought to be the Huldah Gate of the Talmud, is a very prominent feature in the south wall, and is situated about a hundred yards from the south-west angle. The gate consists of two entrances, now built up, separated by a pier six feet wide. The whole width is forty-two feet, each entrance being eighteen feet wide—the same width as Barclay's Gate, south of the Wailing Place. Unfortunately the exterior of the gateway is almost entirely concealed by the city wall on Ophel Hill, abutting on the south wall at this point.

Only six feet of the eastern entrance can be seen from the outside, and in the built-up masonry is a grated aperture, by looking through which a long vaulted passage can be seen inside the Haram Area. The pier between the entrances is six feet wide and fourteen deep. It is composed of large stones, like those at the Wailing Place. Over the entrances are two large lintels, with broad drafts and fine worked faces. The jambs on which the lintels rest, on the outer side, are made up of stones plainly worked, without drafts. Over each lintel is a relieving arch surmounted by a classical cornice. Im-

mediately under the lintels are two highly ornamented arches, that form no part of the wall, but have been inserted subsequently, and made to adhere by means of metal cramps. These architectural decorations, and the character of the details, which are classical, show that they are a little more modern than the decorations of the Golden Gateway, and older than the incised decorations of the age of Justinian.

Julian, surnamed the Apostate, became Emperor of Rome in 361 A.D., about a quarter of a century after the death of his uncle, Constantine the Great. Julian was educated to be a Christian, but he afterwards embraced Paganism, and became a bitter opponent to Christianity. In order to falsify the prediction of Christ, he encouraged the Jews to rebuild their Temple at Jerusalem. Large sums of money were collected for the purpose, a vast concourse of Jews assembled at Jerusalem, and an immense mass of material was brought together for the work. The work was pushed on for six months, both with vigour and enthusiasm, but, according to historical accounts, flames of fire belched forth from beneath, and consumed many of the workmen. Thus the work was suddenly brought to an end, and Julian's designs frustrated. The ornamental adjuncts inserted in the masonry of the Double Doorway belong to a period shortly after the time of Constantine, and we may therefore be morally certain that they form part of the hurried work of the Emperor Julian.

Adjoining the eastern relieving arch, and therefore

above the level of the lintel, a stone is built into the wall with an inscription turned upside down. The letters, however, can be distinctly seen, and the inscription read by means of a magnifying glass. It is as follows:—TITO AEL HADRIANO AUG PIO P P PONTIF AUGUR D. D. Most of the words are abbreviated, and in full the inscription would read:—*Tito Aelio Hadriano Augusto Pio Patri Patriæ Pontifici Auguri Decreto Decurionum.*

"To Titus Aelius Hadrian, the August, by a decree of members of the Senate, surnamed Pius, Father of his Country, Pontiff, Seer." This epigraph is commonly known as the Antonine inscription, and the illustrious person referred to is the successor of Hadrian, Emperor of Rome.

Ælius Hadrian, in his old age, lived on terms of greatest intimacy with one of his consuls, Titus Antoninus, whom he afterwards adopted as his son. After his adoption he assumed the Emperor's name, and was called Titius Ælius Hadrianus Antoninus. Hadrian died in 138 A.D., and Antoninus became Emperor. He persuaded the Senate to confer divine honours upon Hadrian; and the Senate of Rome not only complied with his request, but conferred upon Antoninus himself the august titles mentioned in the inscription.

In consequence of the revolt of the Jews, headed by Bar Cochebas, Jerusalem was destroyed by Hadrian, and on its ashes was reared a Roman colony, named after the Emperor and his god, Ælia Capitolina.

Antoninus probably continued the work of Hadrian at Jerusalem, and the tablet bearing the Antonine inscription probably dates from the middle of the second century. Two hundred years afterwards the tablet was used as old material, in the attempt made by Julian to rebuild the Temple.

The masonry of the Double Gate can also be seen from the inside of the Haram Area. About ten paces in front of the mosque, and east of the central portal, is the entrance to a flight of eighteen steps, leading down to the subterranean vaults below the building. At the bottom of the steps is a double-vaulted passage running towards the south Sanctuary wall. The passage, two hundred feet long, leads, by a gentle descent, to the top of eight steps. Descending these, the visitor finds himself in a vestibule or entrance hall, immediately inside the Double Gate. The chamber is sixty-three feet long and forty-two feet wide. In the centre is a huge monolithic column, twenty-one feet high and six and a half in diameter. The capital is adorned with peculiar ornamentation, consisting of a stiff acanthus or perpendicular palm leaf.

According to Mr. Fergusson, this column is a vestige of Jewish masonry, and probably dates from the time of Herod. Around this vestibule are many stones of cyclopean dimensions, which, together with the massive masonry of the pier and jambs of the gateway, seem to belong to an age of high antiquity.

This Double Gate, being the same as the Huldah

Gate of the Talmud, was the chief entrance to the Temple Area from the south side; and therefore our Saviour, on the occasion of the great festival, often passed through this gateway to the Temple precincts.

vi. The South-west Section of the South Wall.

The south-west section of the south wall, extending from the Double Gate to the south-west angle, is one hundred yards long. The present surface of the ground is almost level, although recent excavations have shown that here, as at other places already noticed, are immense deposits of the *débris* of many centuries.

Four shafts were here sunk close by the wall. The rock descends rapidly from the Double Gate westwards, until it reaches the enormous depth of ninety feet, at a point about ninety feet from the south-west angle. It then rises abruptly one foot in three, so that at the corner the rock is thirty feet higher than at the lowest point indicated. It is evident from the lie of the rock that the true bed of the Tyropœon is at a great depth beneath the present surface, and runs beneath part of the Haram platform at the south-west corner. The Sanctuary wall is built across the valley, and the foundation stone at the south-west angle rests on the slope of the western bank; so that part of the colossal wall stands, not on the Temple Hill itself, but on the base of Zion. Of the Temple platform the text is literally true: "His foundation is

in the holy mountains."[1] The bevelled stones cease at the Double Gate, and the wall for two hundred and fifty feet westward is made up of large stones approaching the square form, with finely-dressed faces and marginal drafts. Fifty feet, however, from the angle the large bevelled stones reappear, and are continued round the south-west corner.

The first shaft, sunk at a short distance westward of the Double Gate, shows that the rock is here fifty-five feet deep. There are fifteen courses of masonry under the surface, and all the stones are drafted ; but the six lowest courses have rough projecting faces, while the upper nine have finely worked faces, like the blocks at the Wailing Place.

The second shaft, at this section was sunk close by the south wall, at a point ninety feet east of the angle, and, with one exception, has proved to be the deepest shaft sunk by the Engineers among the *débris* of Jerusalem. At a depth of twelve feet from the surface they struck upon a pavement of polished stone, which formerly formed one of the streets of the city. The paving stones are composed of hard limestone, called *mezzeh*, and measure twelve inches by fifteen. Under this pavement the workmen passed through a stratum of sixteen feet of concrete, made up of stones, bricks, and mortar.

Among the concrete, ten feet under the pavement, and twenty-two under the present surface, was found a signet stone or seal, with an inscription engraved in old

[1] Psalm lxxxvii. 1.

Hebrew letters: "Haggai, son of Shebaniah." The inscription is arranged in two lines, and the seal, which is small, is composed of hard close-grained black stone. A close inspection of the letters shows that they belong to the old Hebrew alphabet, used by the Jews, Phœnicians, and other Semitic nations from the time of the Exodus until the Babylonish Captivity, a period of one thousand years. During the seventy years' exile in Babylon, the Jews became acquainted with the Chaldaic letters, and on their return to Jerusalem they continued to use these characters, which are identical with the present square characters known as Hebrew. It thus came to pass that the Chaldaic letters superseded the old Hebrew; but inscriptions belonging to the period of transition partake of the characteristics of Hebrew and Chaldaic. The letters on "Haggai's seal" are not as round as those on the celebrated Moabite Stone, which dates about 900 B.C., neither have they as much of the rectangular character as the present Hebrew.

They point to the transitional period, and are generally therefore ascribed to the age of the Maccabees. The question has often been asked, "May not 'Haggai, son of Shebaniah,' refer to the prophet Haggai?" Although a positive answer cannot be given to this question, yet we commend to our readers the following thoughts:—Haggai, the prophet, was one of the exiles in Babylon, and on the termination of the captivity returned to Jerusalem with Zerubbabel, the governor, and Joshua, the high-priest. He encouraged his

countrymen in the building of the second Temple. His father's name is not mentioned, and, strangely enough, Haggai is the only one of the Minor Prophets who makes mention of a signet.

The last words of Haggai's book is the following Divine message to Zerubbabel:—"Thus saith the Lord, I will make thee as a SIGNET; for I have chosen thee, saith the Lord of Hosts."

The Engineers, after passing through the bed of concrete, sank the shaft through a deep stratum of loose stones and shingle. At the depth of about eighty feet they alighted upon a large flat stone. There was little light from above at the bottom of the deep shaft, and on raising the flat stone a dark aperture was disclosed It was found to be only six feet deep, and proved to be a passage or aqueduct running north and south. This aqueduct or channel is formed of rough rubble masonry, and the floor is about three feet above the native rock. It was cleared out southwards for six hundred feet, and its course was found to follow the bed of the ravine, which is really the true bed of the Tyropœon Valley. The rock rises abruptly on either side of the bed, and a branch gallery from Ophel Hill runs into the passage about a hundred yards south of the shaft. The aqueduct runs northwards to the great foundation stones, and as the Haram wall evidently cuts across the passage, it follows that the aqueduct was there when the Sanctuary wall was built.

The immense wall of underground masonry is a piece

of excellent workmanship. The large stones are well fitted together, and the joints are so finely worked that they are scarcely discernible, and so closely laid that "the blade of a knife can scarcely be thrust in between them." Each course in ascending is set back one inch, so as to give the wall a slight batter. The fourteen lowest courses have finely worked marginal drafts, with rough three-cornered faces, in some instances projecting eighteen inches beyond the margin. This rough-faced masonry reaches fifty feet above the true bed of the Tyropœon, and the faces of the stones look as if they had never been touched after leaving the quarry. Some of the courses above resemble the stones at the Wailing Place, while the three highest, immediately under the surface, are plain dressed without drafts, like the stones above ground.

Captain Warren's account of the deep shaft is very interesting:—"The shaft mouth is on the south side of the Sanctuary wall, near the south-west angle, among the prickly pears; beside it, to the east, lying against the Sanctuary wall, is a large mass of rubbish that has been brought up; while over the mouth itself is a triangular gin with iron wheel attached, with guy for running up the excavated soil. Looking down the shaft, one sees that it is lined for the first twenty feet with frames four feet six inches in the clear; further down the Sanctuary wall and soil cut through are seen, and a man standing at what appears to be the bottom. An order is given to this man, who repeats it, and then

faintly is heard a sepulchral voice, answering as it were from another world. Reaching down to the man who is visible is a thirty-four feet rope ladder, and on descending by it one finds he is standing on a ledge, which the ladder does not reach by four feet. This ledge is the top of a wall running north and south, and abutting on the Sanctuary wall; its east face just cuts the centre of the shaft, which has to be canted off about two feet towards the east, just where some large loose stones jut out in the most disagreeable manner. Here five more frames have been fixed, to keep these stones steady. On peering down from this ledge, one sees the Sanctuary wall with its projecting courses, until they are lost in the darkness below, observing also at the same time that two sides of the shaft are cut through the soil, and are self-supporting. Now to descend this second drop, the ladder is again required: accordingly, having told the man at the bottom to get under cover, it is lowered to the ledge, from whence it is found that it does not reach to the bottom by several feet. It is therefore lowered the required distance, and one has to reach it by climbing down hand over hand for about twelve feet. On passing along one notices the marvellous joints of the Sanctuary wall stones, and also probably gets a few blows on head and knuckles from falling pebbles. Just on reaching the bottom one recollects there is a still a pit of unknown depth to be explored, and cautiously straddles across it. Then can be seen that one course in the Sanctuary wall, near the

bottom, is quite smooth all over, the stone being finely dressed, all other courses being only well dressed round the drafts; one also sees two stout boards lying against the Sanctuary wall, under which the men retire whenever an accidental shower of stones renders their position dangerous. Having arrived at a depth of seventy-nine feet, the men were breaking up a stone at the bottom of the shaft. Suddenly the ground gave way, down, went the stone and the hammer, the men barely saving themselves. They at once rushed up and told the sergeant they had found the bottomless pit. I went down to the spot and examined it. After dropping a rope down, we found that it was only six feet deep, though it looked black enough for anything. Climbing down we found ourselves in a passage running south from the Sanctuary wall, four feet high by two feet wide, and we explored the passage. It is of rough rubble masonry, with flat stones at top, similar to the aqueduct from Triple Gate, but not so carefully constructed. The floor and sides are very muddy, as if water gathers there during the rainy reason."

A third shaft was sunk close by south wall above sixty feet from the south-west angle; but it was not continued down to the rock. Eight courses, however, were exposed, and it appears that all the stones have marginal drafts. Little more than fifteen feet deep the workmen struck upon a pavement of stone—the same pavement passed through in the deep shaft at a depth of twelve feet.

The masonry above the pavement was somewhat decayed from exposure to the weather, while that below looked in a better state of preservation.

The fourth shaft was sunk close by the south-west angle, and was continued down to the top of the rough-faced masonry, which here is more than forty feet below the surface. At twenty-three feet depth the workmen struck upon the stone pavement seen in the other shafts. This pavement extends eastwards from the corner along the south wall, with a gentle rise for at least ninety feet, and it has been found to be on a level with the floor of the Prophet's Gateway, and with a pavement under Wilson's Arch. Five feet below the pavement were found several fragments of pottery, some of which were portions of Greek lamps. One fragment had a Christian inscription upon it, resembling many inscriptions of the third and fourth century of the Christian era. Twenty feet deeper—that is, forty-three feet below the present surface—a second pavement was discovered, and under this the stones have rough projecting faces. Captain Warren is of opinion that the rough-faced stones were never exposed to view, while Captain Wilson thinks that a surbase of bold rugged masonry, surrounded by highly finished stone-work, would present to spectators, looking up from the Tyropœon, a grand and striking appearance.

From the above detailed account, we arrive at the following general conclusions regarding the south wall of the Noble Sanctuary.

The ridge of Moriah reaches the surface at the Triple

Gate, and therefore one-third of the wall stands on the eastern slope of the mount, while about two-thirds stands on the western slope. The rock falls rapidly from the ridge on each side, and is eighty feet below the surface at the south-east corner, and ninety feet deep at a point near the south-west corner.

Though the present surface along the wall is nearly level, yet an enormous accumulation of *débris* conceals the natural features of Moriah, and hides from view the greater part of the masonry. To remove this rubbish would be an immense labour, but if it were removed from the solid wall, there would be exposed to view an enormous mass of masonry, rising in some parts from the rock to the height of one hundred and fifty feet. From nine shafts sunk along the wall, it appears that all the stones below the present surface have marginal drafts, and, moreover, that all the underground masonry is in its original position. From the Double Gate to the south-east corner—a space which comprises two-thirds of the length of the south wall—the stones underground have finely-dressed faces from the surface down to the rock. From the Double Gate extending westwards to the south-west corner, the stones rising from the rock to a considerable height upwards have rough projecting faces. The Great Course, or Master Course, fully described above, can be traced from the south-east corner as far as the Double Gate, and therefore it appears to be co-extensive with the fine-faced underground masonry; but no vestige of it is found

westward of the Double Gate, although a careful search was made for it in this section of the wall. These discoveries tend to show that the whole of the south wall does not belong to one period of construction, and the general opinion is, that the masonry eastward of the Double Gate possesses a high antiquity, extending back to the days of the Jewish monarchy, and probably is the work of King Solomon, while the stone-work westward of the Double Gate is the work of Herod, when that monarch enlarged the Courts of the Temple.

CHAPTER IV.

THE WEST AND NORTH WALLS OF THE TEMPLE AREA.

THE west wall of the Noble Sanctuary runs almost due north and south, and is over one thousand five hundred feet long. The most striking features in this wall are, the remains of Robinson's Arch, the Jews' Wailing Place, and Wilson's Arch, each of which must in succession engage our attention.

The ancient masonry still seen above ground at the south-west angle, and extending about fifty feet on each side of it, may be classed among the finest and best stone-work in the Sanctuary wall, and it has also the appearance of being in its original position. The wall at the angle is fifty-eight feet above the present surface, and many of the blocks are of colossal dimensions. Around this corner is a large open space overgrown with cactus bushes, extending from the Haram Area to the precipitous slope of Zion opposite, a distance of above a hundred yards.

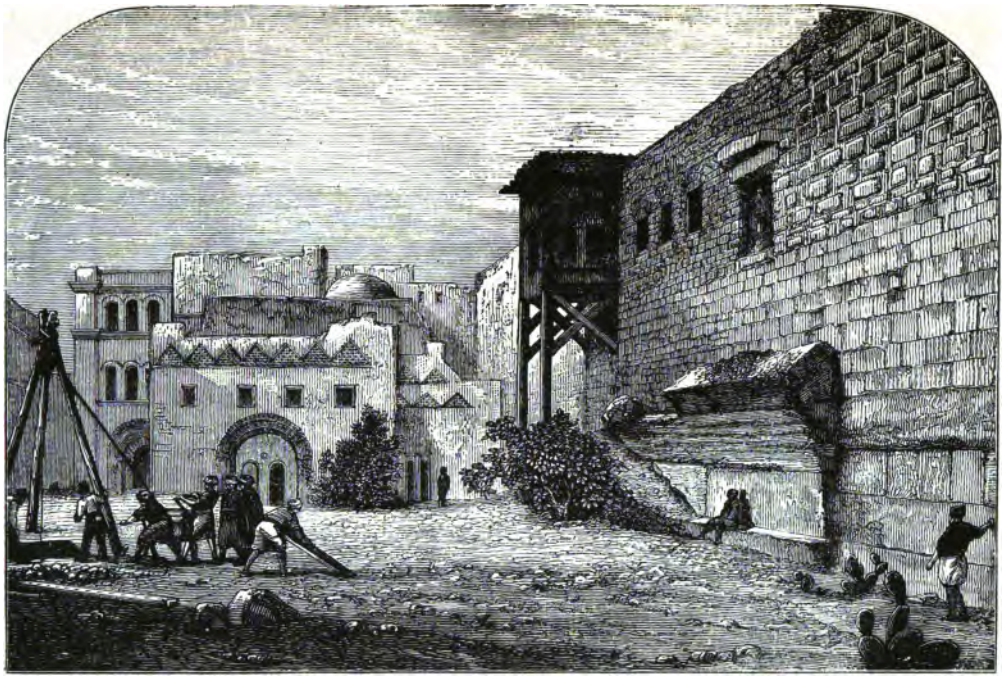
i. Robinson's Arch.

Thirteen paces north of the south-west corner three courses of large stones project from the Sanctuary wall. One stone is of colossal dimensions, and measures thirty-

eight feet nine inches, while it weighs over ninety tons. This is the longest, though not the heaviest, stone yet met with in the ancient masonry of Jerusalem. About forty years ago the same projecting stones were examined by Dr. Robinson, the distinguished American Biblical scholar, who spent many years in the investigation of the antiquities of the Holy Land. On mentioning the existence of the bulging blocks to a friend at Jerusalem, they both came to the natural conclusion that the stones were the sole vestiges of an ancient arch that formed part of a bridge or causeway across the valley.

In ancient times Mount Moriah was separated from Mount Zion by a valley or rugged ravine, called by Josephus the Tyropœon Valley. On one side of the ravine rose the massive walls of the Temple, while on the other rose the slopes and terraces of Zion, surmounted by the palace of the Kings of Judah. The valley is well nigh filled up now with the *débris* of the city—the rubbish of many sieges—and, at the present time, presents to the eye the appearance of a plain. In days of old, however, the ravine was spanned by bridges or viaducts, the most noted being Zion Bridge, which seems to have formed a means of communication between the Palace Hill and the precincts of the Temple.

The Royal Engineers made a thorough examination of the projecting stones. It was found that the three courses spring from an offset projecting fifteen inches from the wall, which forms a kind of pier or buttress for the colossal stones. The offset is nearly on a level



Robinson's Arch.

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with the present ground, and the bulging blocks extend along the wall for exactly fifty feet. They were also found to be curved on the under surface, but the stones being much weather worn, it was difficult to ascertain the curvature with exactness. Under the impression that they were arch stones, Captain Warren ascertained from the curve what he conceived might be the span of the supposed arch, and sunk a shaft above forty feet from the Sanctuary wall. After excavating for a considerable depth, the workmen came upon three courses of large blocks that formed the basement of the pier. The stones were laid on the rock, which here is forty-two feet below the surface, and the three courses, reaching the height of eleven feet, are in their original position. The pier is twelve feet thick and fifty feet long. The stones also are drafted with finely-worked face, and some of them are of considerable size, one being fourteen feet long, and weighing over ten tons.

On a level with the base of the pier, the Engineers found a stone pavement between the pier and the Haram, which probably formed the street leading along the Tyropœon Valley in our Saviour's time. Lying on this pavement, and spread about in wild confusion, they found the voussoirs or arch stones of the fallen arch. Breaking through the pavement, the Engineers passed through twenty additional feet of rubbish, and came upon another large arch stone, which must have been hurled with great violence from above, as it had in its fall broken through the stone roof of a passage.

Working round the huge block, they descended into a rock-cut passage about twelve feet high and four feet

Voussoir of the Fallen Arch.

broad, and therefore of sufficient size to enable a man on horseback to pass through it. This passage runs north along the Tyropœon Valley, but it soon contracts towards the north. The roof is arched with stone, but the sides are cut out of the solid rock. Southwards the

arch soon ceases, and the passage expands into a considerable chamber, in the roof of which the workmen noticed a square aperture, probably made for lowering buckets in drawing water. It appears, therefore, that the chamber is a cistern, and the rock-cut passage not a sewer, but a conduit for the flow of pure water. This conduit was traced north and south for a considerable distance, and it probably is the same canal as that through which Captain Warren noticed a stream of water flowing two hundred yards further up the valley. The base of the pier is forty-two feet below the surface; the top of the rock-cut passage is twenty feet lower, and, consequently, the rubbish here is sixty feet deep. The passage is cut eleven feet through the rock, so that the floor of the passage is above seventy feet from the present surface, ninety feet from what would be the crown of the arch, and one hundred and thirty feet below the top of the present wall.

It is not expedient to speak with certainty respecting the age of this viaduct, but it may interest our readers to know that reference is more than once made to bridges that spanned the Tyropœon. Josephus, the Jewish historian, in his description of the conquest of Palestine by Pompey the Great, in the year 65 B.C., states that the people of Jerusalem were divided into two factions, and that "the adherents of Aristobulus being beaten, retreated on the Temple, breaking down the bridge which connected it with the city." It is evident from this passage that a bridge spanned the Tyropœon Valley

before the Christian era, and was destroyed about half a century before the commencement of the building of Herod's Temple.

Josephus, in his description of Herod's Temple, thus speaks of the wall overlooking the Tyropœon: "Now in the western quarter of the enclosures of the Temple there were four gates; the first led to the king's palace, and went to a passage over the intermediate valley." This royal passage that connected the Herodian palace on Zion with the precincts of the Temple, probably led into the Stoa Basilica, or Royal Cloister, that abutted on the south wall of the Temple enclosure; and this being so, the royal roadway must have occupied the same position as Robinson's Arch, the vestiges of which have just been described. During the sanguinary fight that took place on the destruction of Jerusalem by the Romans in the year 70 A.D., we learn from Josephus that Titus, the Roman general, having taken possession of the Temple Hill, the Jewish rebels took refuge on the opposite hill of Zion, and there bade defiance to the Roman legions. "Titus, such was the kindness of his nature, and his desire of preserving the city from destruction, that he placed himself on the western side of the outer court of the Temple; for there were gates on that side above the Xystus, and a bridge that connected the Upper City to the Temple. This bridge it was that lay between the tyrants and Cæsar, and parted them, while the multitude stood on each side; those of the Jewish nation about Simon and John, with great

hope of pardon; and the Romans about Cæsar, in great expectation how Julius would receive their supplication." Titus called upon the Jews to surrender, reminding them that by immediate submission they might still save their city and their Temple. The infatuated rebels, however, turned a deaf ear to Titus' entreaties, and accordingly, when the hour of destruction came, their city and sanctuary were mercilessly destroyed.

The Bridge of Herod, across the Tyropœon, figures in another scene in the Jewish wars. When the Jews at Jerusalem became exasperated at the cruelties of Florus, the most wicked of all the Roman Procurators of Judea, Herod Agrippa used his powers in endeavouring to appease his subjects, and thus avert a sanguinary conflict with the Romans. "He therefore called the people together into the Xystus, and placed his sister, Bernice, on the palace of the Maccabees, that she might be seen of them, which palace was over the Xystus, at the passage to the Upper City, where a bridge connected the Temple with the Xystus." From this passage we learn that the Xystus was like the Agora of Athens and the Forum of Rome, namely, an open space where the people of the city could assemble for public deliberations. On one side rose the Temple, and on the other the palace of the Herods, and the two were connected by a bridge spanning the valley. The arch lately discovered by the Royal Engineers, and usually known as Robinson's Arch, was probably the same as Zion Bridge, mentioned in connection with Agrippa and Titus. It would there-

fore be a conspicuous feature of Jerusalem in the days of Christ, and our Saviour and His disciples probably gazed often upon this lofty arch crossing the ravine. This structure may have been hurled down at the Roman destruction of Jerusalem, and thus for eighteen centuries every trace of it, with the exception of the broken arch stones still adhering to the city wall, has been buried amid the accumulation of rubbish.

The recent excavations at the south-west corner show that the six lowest courses of masonry, reaching from the rock up to the ancient pavement—a distance of twenty feet—are composed of stones with marginal drafts and rough pricked faces. The joints and drafts are beautifully worked, and exhibit as much delicacy in dressing as any stones throughout the Sanctuary walls; but the three-cornered projecting faces look as if they had not been touched after they were dug out from the quarry. They somewhat resemble the rough-faced masonry found in the substructures of the north-east section of the wall, but the mode of dressing is quite different.

This rough masonry extends along the west wall for a hundred yards, as far as Barclay's Gate—called Bab al Maghâribé, or Moor's Gate, by the present inhabitants, and the Prophet's Gate by the Moslems—a distance of one hundred yards. Extending from the top of the rough masonry up to the present surface, a height of forty feet on an average, and in some places reaching three or four courses above the ground, is a wall of

masonry made up of marginal drafted blocks with finely-worked faces. The upper portion of the wall is of various periods of construction, but, being comparatively modern, is of little interest.

A solid ramp seems to have risen from the valley up to Barclay's Gate, and formed a termination to the rough-faced masonry.

Extending northwards of Barclay's Gate, as far at least as Wilson's Arch, there is no vestige of rough-faced masonry, the stones throughout, from the rock to the surface, being marginal with fine-worked face. There is a unity of design in the masonry reaching from Barclay's Gate southwards to the south-west angle, and rounding the corner as far as the Double Gate. This masonry includes a hundred yards of the west wall, and a hundred yards of the south wall, each section being measured from the south-west corner, and it is probably the work of Herod the Great when he enlarged the outer courts of the Temple.

ii. The Wailing Place.

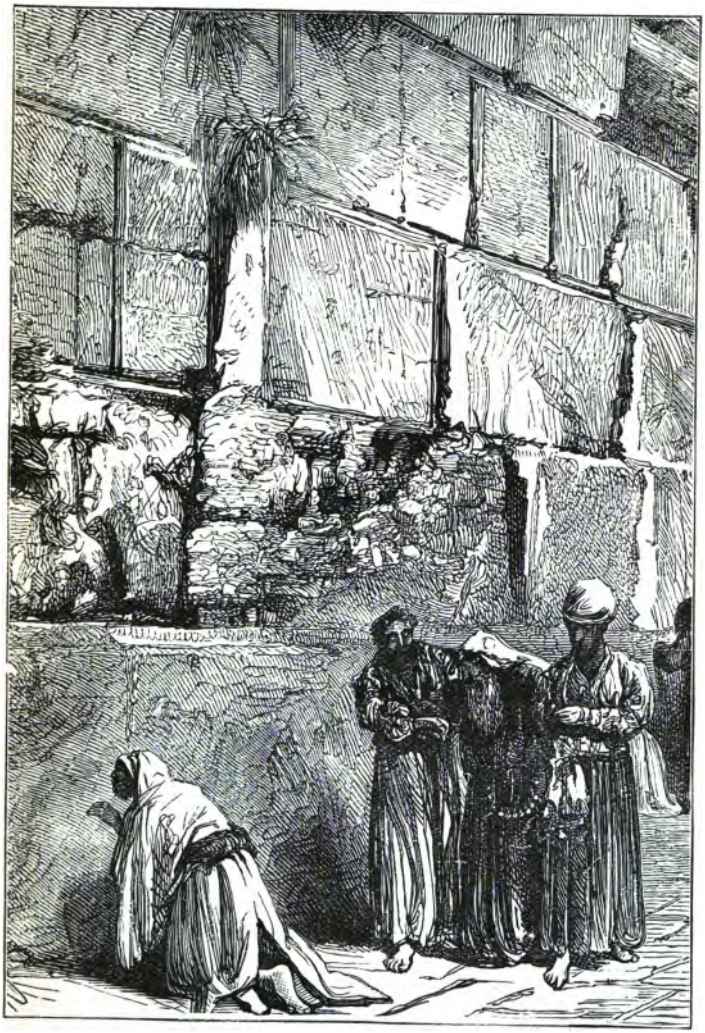
Proceeding northwards of Barclay's Gate, we come to an interesting section of the wall known as The Jews' Wailing Place, where the Jews assemble every Friday afternoon. It is a small quadrangular area, roughly paved with large square stones, situated between low houses and the Sanctuary wall. It is further hemmed in by walls on the north and south sides, and the area itself

is only of small dimensions, being about a hundred feet in length and fifteen in breadth. The Temple wall above ground at this spot is about sixty feet high, and the lower courses of visible masonry are for the most part made up of magnificent stones, venerable from their high antiquity, and from the fact that they are veritable remains of the old Jewish Temple. For many generations, at least once a week the Jews have been permitted to approach the precincts of their Temple, and it is a touching sight to see them manifest affection to the venerable wall, while they kiss the very stones and bathe them with their tears.

The Psalmist's words were verily fulfilled: "Thy servants take pleasure in her stones, and favour the dust thereof."[1] Kneeling before the vestiges of their desolate and dishonoured sanctuary, the Jews still raise the wail of lamentation: "God, the heathen are come into Thine inheritance, Thy holy Temple have they defiled, they have laid Jerusalem on heaps. . . . We are become a reproach to our neighbours, a scorn and derision to them that are round about us. How long, Lord? Wilt Thou be angry for ever? Shall Thy jealousy burn like fire?"[2]

The nine courses rising from the present ground are made up of large blocks, and above are fifteen courses of small stones plainly dressed. The four lowest courses have marginal drafts about half an inch deep and from two to four inches wide, and the faces of the stones are finely polished. Some of the blocks are of great size,

[1] Psalm cii. 14. [2] Psalm lxxix. 1, 4, 5.



The Wailing Place.

one stone at the north end being sixteen feet long, and one at the south end is thirteen feet, while most of them have been dressed with great skill. The wall presents a solid face of masonry, and rises without doors or windows from the pavement to the domes and cypresses on the summit, a height of about sixty feet. Near the south end of the area may be seen some holes pierced through the Sanctuary wall, which seem to indicate that at some previous age vaulted chambers have been built against the Haram.

The masonry, as we have indicated, is highly finished, and the drafted blocks are regarded as a standard of comparison for other sections of the wall. Moreover, it is generally admitted by authorities that the large stones are of Solomon's date; but Captain Wilson, while acknowledging this, thinks that as the blocks are of very unequal quality, and as they are fitted together in a somewhat careless way, the wall is a re-construction of old material. Much light and interest are thrown upon this question by an examination of the adjoining masonry, especially of that beneath the surface, and long buried out of sight amid the rubbish of the city. At the southern end of the area is a low modern wall, about a hundred yards north of the south-west corner. By climbing over the wall, the explorer will find on the other side a small court, from which can be seen a stone of colossal dimensions in the Haram wall, about ten feet above the present surface. It has formed the lintel of an old gateway, and measures twenty-

four feet in length and seven feet in height. Twenty feet of this gateway is buried among *débris*, and recent excavations show that from the sill to the lintel the height has been thirty feet. It is now called Barclay's Gate, from Dr. Barclay, who discovered it in 1852; but the natives also called it Bab al Mahomet, the Prophet's Gate, and Bab al Maghâribé, the Moor's Gate. It has formed the entrance to a passage eighteen feet wide, which by a gradual ascent led to the surface of the Haram Area, and the gateway is probably one of the four which Josephus mentions as existing in the west wall of the Temple enclosure. The subterranean passage corresponds to the passages leading up through the Double Gate and Triple Gate to the precincts of the Sanctuary.

Outside Barclay's Gate, and close to the south end of the Wailing Place, Captain Warren sank a shaft, and had to dig through rubbish to the enormous depth of about eighty feet below the colossal lintel, before he came to the foundation of the Haram wall. Beneath the surface are twenty-two courses of excellent masonry, each course being from three to four feet in height. The lowest course is let into the rock, and each course is set back about half an inch as it rises. The drafting of the stones is very finely executed, and for delicate finish will compare favourably with drafted masonry in any other part of the Temple enclosure. The courses and dressing exactly correspond to those at the Wailing Place, but the masonry is in a much better state of preservation,

and there can be no doubt that this magnificent underground wall is ancient Jewish work, probably of the age of Solomon. North of the Wailing Place the Haram wall is hidden behind modern houses; but Barclay, Wilson, and Warren, who have examined the buried stones, think that there is as much ancient Jewish work in the west wall as in any other part of the Temple Hill. The character of the rubbish through which the shaft passed tends to establish the high antiquity of the masonry. The first twenty-three feet of rubbish under the surface consist of earth and pretty large fragments of stone, some of the latter being a foot in diameter; then comes a drain constructed of masonry, about three feet wide and six feet high, sufficiently large for a man to stand upright in it. This drain is continued southwards along the wall as far as the south-west corner. Under the drain is a retaining wall, abutting on the Haram masonry, and designed to act as a buttress. The lower part of the shaft below the drain was for thirty feet dug through rubbish made up of earth and small stone chippings, which when tapped flowed into the shaft like running water.

It is well known that in the time of the Maccabees the fortress of Acra was cut down, and so great was the undertaking that the work of demolition continued for three years. Josephus' own words are: "The other hill, which was called Acra, and sustains the Lower City, is of the shape of a moon when she is horned. However, in these times when the Asmoneans reigned, they

filled up that valley with earth, and had a mind to join the city to the Temple. They then took off part of the height of Acra, and reduced it to be of less elevation than it was before, that the Temple might be superior to it. Now the Valley of the Cheesemongers, as it was called, and was that which we told you before distinguished the hill of the Upper City from that of the Lower, extended as far as Siloam, for that is the name of a fountain which hath sweet water in it, and this in great plenty also."

Probably the stone chippings passed through in sinking the shaft were thrown into the Tyropœon by the Maccabees when they cut down Acra, and thus partially filled up the valley separating Mount Zion from the Temple Hill. The gigantic wall goes down to the rock, which at the foundation course slopes towards the west, and before the valley was filled up by the Maccabees, the Temple wall here must have been exposed to view from the rock upwards. From the foundations to the outer floor of the Haram Court is eighty-four feet, and surmounting this in ancient days would be the cloister wall of Solomon, probably about fifty feet high, so that this section of the wall would originally present to view a stupendous mass of masonry scarcely to be surpassed by any mural masonry in the world.

During a recent visit to Jerusalem, after an examination of this part of the wall, the author took up his position at the south end of the paved area, and watched the appearance and movements of the increasing crowd.

Nearest to him stood a row of women clad in robes of spotless white. Their eyes were bedimmed with weeping, and tears streamed down their cheeks as they sobbed aloud with irrepressible emotion. Next to the women stood a group of Pharisees—Jews from Poland and Germany. These are known by the name of Ashkenazim, because they came from Ashkenaz—the name given to Germany by the Rabbins. For the most part the Ashkenazim are small in stature and fragile in form ; but their supercilious looks indicate the same self-sufficient pride that characterised the Pharisees of old. The old hoary-headed men generally wore velvet caps edged with fur, long love-locks or ringlets were dangling on their thin cheeks, and their outer robes presented a striking contrast of gaudy colours.

Beyond stood a group of Spanish Jews, of more polished appearance and dignified bearing. They are called Sephardim, because, according to the Rabbins, Spain is Sepharad. Besides these, there are Jews from almost every quarter of the world, who had wandered to Jerusalem that they might die in the city of their fathers, and be buried in the Valley of Jehoshaphat under the shadow of the Temple Hill. The worshippers gradually increased in number until the crowd thronging the pavement could not be fewer than two hundred. It was an affecting scene to notice their earnestness ; some thrust their hands between the joints of the stones, and pushed into the crevices, as far as possible, little slips of paper on which were written, in the Hebrew tongue, short

petitions addressed to Jehovah. Some even prayed with their mouths thrust into gaps, where the weather-beaten stones were worn away at the joints. The explanation given of this strange proceeding is that it arises from a desire on the part of the worshippers that their prayers may rise from holy ground, and, ascending like the morning and evening incense, may, through the sacred wall, rise to the God of Abraham.

The congregation at the Wailing Place is one of the most solemn gatherings left to the Jewish Church, and, as the writer gazed at the motley concourse, he experienced a feeling of sorrow that the remnants of the chosen race should be heartlessly thrust outside the sacred enclosure of their fathers' holy Temple by men of an alien race and an alien creed. Many of the elders, seated on the ground with their backs against the wall on the west side of the area, and with their faces turned towards the Eternal House, read out of their well-thumbed Hebrew books passages from the prophetic writings, such as "Be not wroth very sore, O Lord, neither remember iniquity for ever; behold, see, we beseech Thee, we are all Thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised Thee, is burned up with fire, and all our pleasant things are laid waste. Wilt Thou refrain Thyself for these things, O Lord? Wilt Thou hold Thy peace, and afflict us very sore?"[1]

[1] Isaiah lxiv. 9–12.

About four o'clock a Rabbin stood up, facing the Sanctuary wall, and, resting his book against the stone, read aloud from the Jewish lamentation service a kind of litany. After each petition the assembly responded in a peculiar buzzing tone, rocking their bodies to and fro, after the manner of their fathers. The following litany of eight petitions is often rehearsed :—

The Rabbin reads aloud—	All the people respond—
For the place that lies desolate :	We sit in solitude and mourn.
For the place that is destroyed :	We sit in solitude and mourn.
For the walls that are overthrown :	We sit in solitude and mourn.
For our majesty that is departed :	We sit in solitude and mourn.
For our great men who lie dead :	We sit in solitude and mourn.
For the precious stones that are buried :	We sit in solitude and mourn.
For the priests who have stumbled :	We sit in solitude and mourn.
For our kings who have despised Him :	We sit in solitude and mourn.

Another litany, written after the manner of an antiphonal psalm, is often repeated. It consists of five petitions, offered up on behalf of Zion; and, in response to each petition, the assembly offer up a petition for Jerusalem :—

The Rabbin prays thus :—	The people answer—
We pray Thee have mercy on Zion :	Gather the children of Jerusalem.
Haste ! haste ! Redeemer of Zion :	Speak to the heart of Jerusalem.
May beauty and majesty surround Zion :	Ah ! turn Thyself mercifully to Jerusalem.
May the kingdom soon return to Zion :	Comfort those who mourn over Jerusalem.
May peace and joy abide with Zion :	And the Branch of Jesse spring up at Jerusalem.

The following is an account of a visit to the Wailing

Place by Dr. Frankl, a Jew, who visited the Holy City:—

"The Jews have a firman from the Sultan, which, in return for a small tax, ensures them the right of entrance to the Wailing Place for all time to come. The road conducted us to several streets, till, entering a narrow crooked lane, we reached the wall, which has been often described. There can be no doubt but the lower part of it is a real memorial of the days of Solomon, which, in the language of Flavius Josephus, is immovable for all time. Its cyclopic proportions produce the conviction that it will last as long as the strong places of the earth. Before we reached the wall we heard a sort of howling melody—a passionate shrieking—a heart-rending wailing, like a chorus, from which the words came sounding forth, 'How long yet, O God?' Several hundreds of Jews, in Turkish and Polish costumes, were assembled, and, with their faces turned towards the wall, were bending and bowing as they offered up the evening prayer. He who led their devotions was a young man in a Polish *talar*, who seemed to be worn out with passion and disease. The words were those of the well-known Mincha prayer, but drawled, torn, shrieked, and mumbled in such a way that the piercing sound resembled rather the raging frenzy of chained madmen, or the roaring of a cataract, than the worship of rational beings. At a considerable distance from the men stood about a hundred women, all in long white robes, the folds of which covered the head and the whole figure—like white doves, which, weary of

flight, had perched upon the ruins. When it was their turn to offer up the usual passages of the prayer, they joined the men's tumultuous chorus, and raised their arms aloft, which with their white robes looked like wings with which they were about to soar aloft into the open sky ; and then they struck their foreheads on the square stones of the wall of the Temple. Meanwhile, if the leader of their prayers grew weary, and leaned his head against the wall in silent tears, for a moment there was a death-like silence. I happened to be near him, and I could mark the sincerity of his agitated soul. He gave a rapid glance at me, and, without stopping short in his prayer, said to me, 'Mokam Kodesh,' *i.e.*, 'Holy place,' and pointed to my covered feet. My guide had forgotten to inform me that I must take off my shoes. I now did so, and was drawn into the vortex of raging sorrow and lamentation."

The Jewish Sabbath begins on Friday evening at sunset, therefore, when the sun was sinking low in the western sky, the worshippers at the Wailing Place sometimes chant in Hebrew a plaintive hymn, known as the Wailing Song. The melody is thought to date from the time of Ezra, and, consequently, is accounted to be amongst the oldest pieces of music extant. The following is a translation of the hymn :—

He is great, He is good.
He'll build His Temple speedily.
In great haste, in great haste,

In our own day speedily.
Lord, build, Lord, build,
Build Thy Temple speedily.

He will save, He will save,
He'll save His Israel speedily.
At this time, now, O Lord,
In our own day speedily.
Lord, save, Lord, save,
Save Thine Israel speedily.

Lord, bring back, Lord, bring back,
Bring back Thy people speedily;
O restore to their land,
To their Salem speedily.
Bring back to Thee, bring back to Thee,
To their Saviour, speedily.

How long the Jews have assembled for lamentation at the Wailing Place cannot be determined with certainty, although there is historical evidence to prove that they have assembled to mourn over their lost glory and desolate Temple since the time of the Apostles. After the merciless destruction of Jerusalem by Titus in 70 A.D., the priestly families fled to Tiberias, on the shores of the Sea of Galilee; and the great men of the Jewish nation found homes in Egypt, Cyprus, and other places, while only the poor and the officiating priests remained in the Holy City. Slowly Jerusalem rose from her ashes, and for sixty years enjoyed such peace as comes after the maddened din of warfare. During that period the Jews bewailed their downfall, and nobody interfered with the poor inhabitants of the city.

At length, after sixty years' freedom from accursed warfare, a mighty insurrection arose among the Jews against the oppressive yoke of Rome. The insurgents were headed by Bar Cochaba, the Son of a Star, the last and greatest of the false Messiahs. After three years of warfare and butchery, Bar Cochaba, with sword in hand, fell down slain on the walls of Beth-er, near Bethlehem, and forthwith the domination of the Romans was restored. The Emperor Hadrian, filled with wrath at the insurrection, again destroyed Jerusalem, and drove the Jews from their hallowed city. He fixed a Roman colony on Zion, built a heathen temple on Moriah, on the site of the sacred edifice of the Jews, and dedicated it to Capitoline Jupiter. When the colony had increased in size, he bestowed upon the new city the name of Ælia Capitolina, combining with his own family title of Ælius the name of Jupiter of the Capitol, the guardian deity of the colony. Christians and pagans were permitted to reside there, but the Jews were forbidden to enter the city on pain of death; and this stern decree remained in force in the days of Tertullian, about a century afterwards. About the middle of the fourth century, however, the Jews were permitted to dwell in the neighbourhood, and once a year—on the anniversary of the capture of Jerusalem—they were allowed to enter the Temple enclosure, that they might approach the *lapis pertusus*, or perforated stone, and anoint it with oil. "There," says an ancient, writer "they make lamentations with groans, and rend their garments, and so retire."

Jerome, the eminent Latin Father, who founded a convent at Bethlehem, and for thirty years led an ascetic life in the Holy Land, when commenting, about 400 A.D., on Zephaniah i. 14, "The mighty man shall cry there bitterly," draws a vivid picture of the wretched crowds of Jews who in his day assembled at the Wailing Place, by the west wall of the Temple, to bemoan the loss of their ancestral greatness. On the ninth of the month Ab, might be seen the aged and decrepit of both sexes, with tattered garments and dishevelled hair, who met to weep over the downfall of Jerusalem, and purchased permission of the soldiery to prolong their lamentations, *et miles mercedem postulat ut illis flere plus liceat.* The perforated stone, called *lapis pertusus*, is probably the Sakkra or sacred rock of Moriah, originally the threshing-floor of Araunah the Jebusite, and now covered with the elegant sanctuary called Kubbet es-Sakhra, or Dome of the Rock.

After the Moslem occupation of Jerusalem in the seventh century, the *lapis pertusus*, or sacred rock of Moriah, was invested with a sanctity second only to the Kaaba of Mecca. This sanctity was afterwards extended to the whole of the top of Moriah, and, consequently, the heretic Jews were driven outside the Temple enclosure. In course of time, however, they approached the outer walls, and there continued to celebrate their lamentation service. Thus for above twelve centuries have the Jews assembled outside the walls of their ancient Temple; but it would be difficult, with our

present knowledge, to prove that the present Wailing Place has been the identical spot of lamentation throughout the many generations that have lived and died since the Moslem occupation of Jerusalem under Khalif Omar in 637 A.D.

iii. The West Wall of the Haram, north of the Wailing Place.

This ancient wall, extending north of the Wailing Place for a length of one hundred feet, is hidden by modern houses. Here stands the Council House, or House of Judgment, where the Cadi or Judge tries the several cases brought before him. It appears that the Council House occupied the same spot in the days of Josephus, when the first wall of the city terminated at the western cloisters of the Sanctuary. North of the Council House is the principal entrance to the Haram Area, namely, the Bab es-Silsilah, or Gate of the Chain. According to a Moslem tradition, a chain was once stretched across this entrance by King Solomon. This chain could be grasped by a truthful witness with impunity, but a link dropped if perchance it was touched by a perjurer. The elegant little dome-shaped structure in the Haram opposite this entrance is still known as David's Place of Judgment. The present Gate of the Chain is double, ornamented with twisted marble columns, while in front of it is a pretty fountain surmounted by a traceried wheel taken from some old church.

Starting from the Gate of the Chain, a great causeway ran across the Tyropœon Valley in ancient times; and on the top of this causeway now runs the modern David Street, from the Temple wall westwards to the Jaffa Gate.

In front of the gateway and outside the Haram, Dr. Titus Tobler discovered a large underground arch, now known as Wilson's Arch, and so named after Captain Wilson, the Director of the English Survey at Jerusalem.

Josephus tells us that in the time of our Lord Jerusalem was completely honeycombed with underground galleries and subterranean passages, used not so much for drainage or sepulture, as for purposes of war. Every stronghold had its secret passage for escape in time of danger; so much so, that Titus and his Roman legions, after fighting their way from the Temple Hill to Mount Zion, killing and capturing their foes in the open, found that so many fugitives had taken refuge in subterranean chambers, that it was necessary to burrow underground in search of the enemy.

"The Roman soldiers laid down sword and spear, and seizing pick and spade began to burrow in the ground. A hundred fights took place in the very bowels of the earth. Two thousand dead bodies were found in these tunnels, sewers, and secret chambers, all of whom had fallen either by their own hands, the poniards of their companions, or from want of food. A poisonous stench came up from every trap and vent, so that the air of

the city was unfit to breathe. The open streets were bad enough, but underground Jerusalem was a perfect charnel-house. To stay the progress of disease, the traps and vents were stopped. Shafts leading into tanks were closed, and openings into secret passages walled up. Old cisterns were in time forgotten, and the great gallery leading underground from the citadel on Zion to the Temple on Moriah was partly lost. I say partly lost, because a legend long survived among the natives that David Street above ground was so named from the fact that it ran over and along a subterranean passage which David had caused to be made from his great tower on Zion to that part of the Temple which is now entered by the Gate of the Chain."

Captain Wilson in his explorations brought to light this secret passage. One day, while burrowing underground in front of this gateway, outside the Haram, he came upon a pool of water, named by the Arabs El-Burak, from the neighbouring mosque of that name. On lighting a magnesium wire, Wilson found himself standing under the roof of the arch previously seen by Tobler, and noticed that it was formed of massive stones fixed without mortar, like the blocks of David's Tower.

The arch, on measurement, was found to be forty-three feet wide, with a span of forty-two feet, while the stones composing it measure from seven to thirteen feet in length. It springs from the Temple wall, like Robinson's Arch, at a point six hundred feet north of the south-west angle. Captain Wilson says that, "Whatever date

is given to the masonry of the Wailing Place must be ascribed to this."

Captain Warren subsequently pursuing investigations at this spot, sank a shaft alongside the Sanctuary wall, beneath the southern end of Wilson's Arch, and at a lower depth of twenty-four feet he came upon the fallen voussoirs of a more ancient arch. At a depth of fifty-one feet below the spring of the arch he reached the foundation-stones of the Haram Wall, and found them, as in other places, laid upon the native rock. Captain Warren is of opinion that when the first wall of the Temple Court was built, in the days of King Solomon, the Valley of the Tyropœon was empty, and the stupendous western wall was exposed to view throughout its whole height, measuring, as it did, eighty-four feet from the rock to the level of the pavement of the Outer Court, and above this the cloister's wall rising high above the Court. Thus the depth of the valley and the great height of the wall seems to confirm Josephus' description of the masonry—a description hitherto thought strangely exaggerated. Further explorations brought to light an extensive series of arched vaults adjoining Wilson's Arch, and running westwards one hundred and fifty feet, evidently connected with the viaduct or causeway which in ancient times crossed the valley at this place.

Beyond the arches a subterranean tunnel twelve feet wide was found, running westwards from the Temple precincts in the direction of the citadel and the Jaffa

Gate. The explorers followed it for about a hundred yards, but could not get farther. Probably by this secret way troops were hurried down into the Temple area from the military barracks on Mount Zion, in times of emergency.

Fifty feet below the causeway Captain Warren found an old city gate, and near to it an ancient building, which, from certain symbolical marks found upon the stones, he named the Masonic Hall. This building has been a very handsome structure in its day, built as it is of large well-cut stones with marginal drafts, with carved double doors, and at the angles inside pilasters surmounted by carved Ionic capitals. The causeway spanning the valley is thought by Warren to date from the days of the Maccabees, while the Masonic Hall is probably of the time of the Kings of Judah.

The west wall of the Haram north of the Gate of the Chain is almost entirely enclosed by buildings, so that little or nothing has been done here in the way of excavation by the Palestine Exploration Fund. There are several entrances to the Sanctuary, which come in the following order. Eighty yards north of Wilson's Arch is the Bab el-Matera, or Gate of the Bath, named from its proximity to a well called Hamman es-Shefa, an intermittent spring, said by some to have fed the Pool of Bethesda.

A very old tradition identifies the gate Bab al-Kattanin, or Gate of the Cotton Merchants, with the Beautiful Gate of the Temple, where Peter and John healed the

impotent man. Hence Christians are permitted more freely to approach this entrance than any other leading into the sacred enclosure. The next gate is the Bab el-Hadid, the Iron Gate, situated fifty yards north of the Cotton Gate, and apparently of a late date. The Bab el-Nazir, or Gate of the Inspector, is two hundred and fifty feet farther north. It is near to the Serai, the resience of the Pasha, and the State prison of Jerusalem.

The survey of the exterior western wall of the Haram Area, from the Cotton Gate southwards to the south-west angle, a distance of six hundred feet, shows that the foundations are of great antiquity. The masonry underground runs in courses, as in the southern wall, and in the eastern wall as far north as the Golden Gateway; and this seems to indicate that the whole of that work constituted one building, probably dating from the era of the Jewish kings.

Stones with marginal drafts and projecting faces are found underground at the south-west angle; but the smooth-faced masonry, similar to that found at the south-east angle, occurs for the most part in the substructures of the western wall as far north as the Cotton Gate.

iv. The North Wall of the Haram Area.

At the north-west angle stands a pile of building used as a barrack. The building stands on a rock twenty feet higher than the Haram Area, and covers the Haram wall for a distance of three hundred and seventy

feet, extending eastwards from the north-west angle. On the eastern side of the barrack is a small entrance, known as the Gate of the Secretary, and one hundred and fifty feet farther east is a larger entrance, called Bab el-Hitta, the intervening space being covered with old houses. It is generally thought that on this rock, now covered by the military barrack, stood the ancient Jewish fort of Baris, which was situated at the north-west angle of the Temple precincts. In 37 B.C. Herod the Idumæan captured the city of Jerusalem, after a gallant defence made by the inhabitants. The Jews, driven from place to place, took refuge in the Baris, and obstinately defended themselves until overpowered by superior numbers. Herod, on becoming King of the Jews, rebuilt the Temple, and re-fortified Baris, as it commanded the Temple precincts. He caused the Castle to be flanked externally with strong turrets, and named the fortress Antonia, after his friend and patron Antony.

A short distance east of the Bab el-Hitta is a large excavation, extending eastwards nearly the whole length of the Haram wall. This excavation, called Birket Israîl, or Pool of Israel, is a huge fosse or tank, three hundred and sixty feet long, one hundred and thirty feet broad, and eighty feet deep. The sides and bottom are covered with a thick coating of cement, which indicates that it has been used as a reservoir. Roman Catholic tradition and many modern travellers regard this reservoir as the Pool of Bethesda, described as being by the Sheep Market, where infirm people lay waiting for the

supernatural troubling of the waters. The bed of Birket Israîl is sixty feet below the level of the Haram Area. Between the eastern end of this pool and the City wall runs a narrow road or causeway from St. Stephen's Gate to an entrance of the Haram called Bab el-Asbat, the Gate of the Tribes. This portal adjoins the north-east tower, the so-called Castle of Antonia.

CHAPTER V.

HEROD'S TEMPLE.

THE second Temple built by the Jewish exiles on their return from Babylon stood on Moriah for about five centuries; but when Herod the Great became King of Judea, the masonry in some parts was suffering from decay. Herod was by birth an Idumæan, and on ascending the throne he treated the Jews with considerable severity, so that he became very unpopular amongst his own subjects. As the monarch advanced in years, he sought to ingratiate himself with his people, and being a man of considerable taste in the art of masonry, and knowing the deep veneration the Jews had for their national sanctuary, he conceived the idea of rendering himself popular by making a munificent offer to rebuild the Temple on Mount Moriah. The king's proffered munificence was at first received with doubt and suspicion, but the Jews, having at length expressed their approbation of the design, Herod nobly fulfilled his promise, and at great labour and expense erected on the Temple Hill a proud edifice, which in many respects surpassed in the splendour of its courts and wealth of its decorations the ancient Temple of King Solomon. The Jewish exiles

on their return from Babylon had mourned over the comparative insignificance of Zerubbabel's Temple, but the heart of the nation must have rejoiced at the magnificence of Herod's stately sanctuary.

We learn from Josephus that the *sanctum* of the Temple "was built by the priests in a year and six months." They altered not the sacred dimensions, but wings or shoulders were added to the façade, making it a hundred cubits wide, and it is said to have been one hundred cubits high. The outer walls were of colossal dimensions, and, according to the Jewish historian:

"The lowest part of the wall was erected to the height of three hundred cubits, and in some places more, yet did not the entire depth of the foundations appear, for they brought earth and filled up the valleys, as being desirous to make them on a level with the narrow streets of the city; wherein they made use of stones of forty cubits in magnitude; for the great plenty of money they then had, and the liberality of the people, made this attempt of theirs to succeed to an incredible degree; and what could not be so much as hoped for as ever to be accomplished, was by perseverance and length of time brought to perfection. Now for the works that were above these foundations, these were not unworthy of such foundations; for all the cloisters were double, and the pillars to them belonging were twenty-five cubits in height, and supported the cloisters. These pillars were of one entire stone each of them, and that stone was white marble; and the roofs were adorned with

cedar curiously graven. The natural magnificence and excellent polish, and the harmony of the joints in these cloisters, afforded a prospect that was very remarkable; nor was it on the outside adorned with any work of the painter or engraver."

Surmounting the south wall was the Royal Porch, and within this the courts, like terraces, rose tier upon tier up to the highest platform, on which stood the Temple proper. The porch in front of the Sanctuary rose to the height of one hundred and fifty feet, and was therefore of greater elevation than St. Peter's at Rome. From the living rock at the south-east corner to the apex of the Temple front, there would be presented to travellers approaching the Holy City by the Jericho road, an enormous mass of masonry three hundred feet in height.

The recent excavations at Jerusalem have brought to light the colossal remains of the Temple's sustaining wall; but while the vast masses of masonry excite our wonder, it is nevertheless evident that Josephus has exaggerated their dimensions. The great foundation stone at the south-east angle is laid on the living rock, and is eighty feet below the present surface. The substructures could never be deeper, and we find that from the foundation stone to the top of the Sakhara Rock, the highest point of Moriah, is one hundred and sixty-two feet. Adding to this one hundred and fifty feet, the height of the Temple façade, it follows that the masonry from the rock upwards could never be more than three hundred and twelve feet, a height which, though great,

is not equal to half the exaggerated dimensions of Josephus.

The Stoa Basilica, or Royal Porch, occupying the south side of the enclosure, was specially magnificent, and its vast proportions fill the mind with wonder, Josephus says:—

"The fourth front of the Temple, which was southward, had indeed itself gates in the middle, as also it had the Royal Cloisters, with three walks, which reached in length from the east valley unto that on the west, for it was impossible it should reach any further; and this cloister deserves to be mentioned better than any other under the sun; for while the valley was very deep, and its bottom could not be seen, if you looked from above into the depth, this farther vastly high elevation of the cloister stood upon that height, insomuch that if anyone looked down from the top of the battlements, or down both those altitudes, he would be giddy, while his sight could not reach to such an immense depth. This cloister had pillars that stood in four rows, one over against the other all along, for the fourth row was interwoven into the wall, which also was built of stone, and the thickness of each pillar was such, that three men with their arms extended fathom it round and join their hands again, while its length was twenty-seven feet, with a double spiral at its basis; and the number of all the pillars in that court was an hundred and sixty-two. Their chapiters were made with sculptures after the Corinthian order, and caused an amazement to the spectators by reason of the grandeur of the whole.

"These four rows of pillars included three intervals for walking in the middle of these cloisters; two of which walks were made parallel to each other, and were contrived after the same manner; the breadth of each of them was thirty feet, the length was a furlong, and the height fifty feet; but the breadth of the middle part of the cloister was one and a half of the other, and the height was double, for it was much higher than those on each side; but the roofs were adorned with deep sculptures in wood, representing many sorts of figures: the middle was much higher than the rest, and the wall of the front was adorned with beams, resting upon pillars that were interwoven into it, and that front was all of polished stone, insomuch that its fineness, to such as had not seen it, was incredible, and to such as had seen it was greatly amazing."

There is no reason for supposing that this description of the Stoa Basilica is overdrawn, for while Josephus is prone to exaggerate, from national pride, the elevation of public works that had partly or wholly been demolished, yet his ground-plan measurements are generally found to be stated with sobriety and accuracy. This may be accounted for from the fact that exaggeration in ground-plan measurements could always be rectified on the spot, and the writer's errors exposed. Thus it follows that the Royal Cloisters were at least six hundred feet in length; that is, longer than any cathedral in England; and it is a noteworthy fact that this vast porch was more spacious than York Minster or Westminster Abbey.

Some think that the temples of Greece and Rome rivalled in extent the proud edifice of Herod, but this is a mistaken idea. The exact dimensions of the classical temples are well known: the Parthenon, on the Athenian Acropolis, was one of the grandest temples of Greece, while the Capitol, on the top of Mons Capitolina, was the largest temple of Rome. The Parthenon and Capitol, however, were small compared with the Herodian Sanctuary at Jerusalem, and it seems wonderful to discover that both these classical temples could have stood under the roof of the Stoa Basilica.

Some temples on the bank of the Nile occupied a greater space, but outside Egypt the Temple of Palmyra in the desert was the only structure that could be accounted a rival, although it had neither the beauty of situation nor the wealth of decoration that was lavished on Herod's Temple.

The main part of the new building was finished in about ten years, but the work of embellishment and the erection of the outer courts was continued throughout the whole period of Christ's life. The glory of this latter house was greater than that of former temples, for it was the scene of Christ's labours, as predicted by the Prophet: "The Lord, whom ye seek, shall suddenly come to His Temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of Hosts."[1]

A pinnacle of the Temple was the scene of the

[1] Malachi iii. 1.

Temptation, and the magnificence of the polished blocks attracted the attention of Christ's disciples, for "as He went out of the Temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings are here. And Jesus answering said unto him, Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down."[1] When Christ drove out the buyers and sellers from the Outer Court of the Gentiles, with the significant words "Take these things hence: make not My Father's house an house of merchandise," the Jews demanded a sign of His authority. "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this Temple in building, and wilt Thou rear it up in three days? But He spake of the temple of His body."[2]

At Christ's trial, an accusation brought against Him was, "This fellow said, I am able to destroy the Temple of God, and to build it in three days."[3] At the crucifixion, "they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the Temple, and buildest it in three days, save thyself."[4]

The destruction of the Temple and the doom of Jerusalem were foretold on the first Palm Sunday, when our Saviour made His triumphal entry into the Holy City. Standing on the ridge of Olivet, Christ looked down upon the city of ten thousand sacred memories.

[1] Mark xiii. 1, 2.
[2] John ii. 16, 19–21.
[3] Matthew xxvi. 61.
[4] Matthew xxvii. 39, 40.

Beautiful in the days of our Saviour must have been the view of Jerusalem from the Place of Lamentation. Across the Kedron Valley rose the embattled walls of the city, on Moriah's sacred top stood the proud edifice of Herod, and on the north side the City of the Great King, "with its imperial mantle of proud towers." Notwithstanding the beauty of the scene, "when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation."[1]

Had Jerusalem proved worthy of her name, she would have possessed the promised vision of peace, for humble villagers of Bethany and strangers at the Feast of the Passover united in doing honour to their Messiah, but the proud city rejected Him, and the things that belonged to her peace were hid for ever. Jerusalem's day of grace had passed away, and when the Saviour thought of these things, He lifted up His voice and wept.

Brief—very brief—was the existence of Herod's stately Temple. Within forty years Christ's prediction was terribly fulfilled; for scarcely had the lofty gate-

[1] Luke xix. 41-44.

ways and glittering pinnacles of the sacred pile been set up, when the day of destruction drew nigh. Titus, the Roman general, although exasperated by the obstinate hostility of the Jews, expostulated with them, with a view to preserving the Temple from destruction. "I appeal to my own army (said Titus), and to those Jews that are now with me, and even to you yourselves, that I do not force you to defile this your sanctuary; and if you will but change the place whereon you will fight, no Roman shall either come near your sanctuary or offer any affront to it; nay, I will endeavour to preserve you your holy house, whether you will or not." When at length the Roman legions entered the sacred precincts, amid merciless slaughter and revengeful devastation, Titus strove earnestly to save the sanctuary; but "one of the soldiers, without staying for any orders, and without any concern or dread upon him at so great an undertaking, and being hurried on by a certain divine fury, snatched somewhat out of the materials that were on fire, and being lifted up by another soldier, he set fire to a golden window, through which there was a passage to the rooms that were round about the holy house on the north side of it. As the flames went upward the Jews made a great clamour, such as so mighty an affliction required, and ran together to prevent it; and now they spared not their lives any longer, nor suffered anything to restrain their force, since that holy house was perishing, for whose sake it was that they kept such a guard about it. And now a certain person came running

to Titus, and told him of this fire as he was resting himself in his tent, whereupon he rose up in great haste, and as he was ran to the holy house, in order to have a stop put to the fire. . . . Then did Cæsar, both by calling to the soldiers that were fighting with a loud voice, and by giving a signal to them with his right hand, order them to quench the fire; but they did not hear what he said, though he spake so loud, having their ears already dinned by a greater noise another way, nor did they attend to the signal he made with his hand, as still some of them were distracted with fighting and others with passion.

"And now, since Cæsar was no way able to restrain the enthusiastic fury of the soldiers, and the fire proceeded on more and more, he went into the holy place of the Temple with his commanders, and saw it with what was in it, which he found to be far superior to what the relation of foreigners contained, and not inferior to what we ourselves boasted of and believed about it; but as the flame had not as yet reached to its inward parts, but was still consuming the rooms that were about the holy house; and Titus, supposing what the fact was, that the house itself might yet be saved, he came in haste, and endeavoured to persuade the soldiers to quench the fire, and gave orders to Liberalius, the centurion, and one of those spearmen that were about him, to beat the soldiers that were refractory with their staves and to restrain them; yet were their passions too hard for the regards they had for Cæsar; . . . and

besides one of those that went into the place prevented Cæsar, when he ran so hastily out to restrain the soldiers, and threw the fire upon the hinges of the gate, in the dark; whereby the flame burst out from within the holy house itself immediately, when the commanders retired, and Cæsar with them, and nobody any longer forbade those that were without to set fire to it, and thus was the holy house burned down without Cæsar's approbation."

The researches of the Palestine Exploration Fund have brought to light several vestiges of Herod's stately Temple. It has been already noticed that the massive substructures of that section of the south wall, extending from the Double Gate to the south-west angle, and also the similar substructures of the west wall, extending from the south-west angle northwards to Barclay's Gate, are the work of Herod when he was extending the courts of the Temple. The vestibule within the Double Gate, already described, is Herodian work; and the following account of the roof of this vestibule, from the pen of a high authority on the gradation of architectural styles, is interesting.

"Of all this splendour only one little fragment is now left. Beneath the platform of the Temple proper one gateway still remains, which may certainly be taken as an example of what Jewish art became under Roman influence. It is the Gate Huldah, and consists of a long passage measuring forty-one feet in width. At the distance of thirty-eight feet from the outer wall a

splendid monolith supports four arches, dividing the vestibule into four equal compartments, each surmounted by a flat dome. All were originally covered with ornament, but one alone still retains it in anything like completeness. It would be difficult to find a more curious illustration of what is sure to happen when people are employing a style which is new to them, and which they do not understand. The ornamentation is of a class that does not belong to domed or curved surfaces at all. What is Roman is wholly misplaced, but the vines and the foliage, which are Jewish, run through the whole, and bind together a design which without them would be ridiculous. As the only specimen of a class, it is curious. It is not, however, Jewish, and is so nearly Roman, that we cannot but feel that it is introduced here before its time in a history of the successive developments of architectural arts."

Perhaps the most important vestige of Herod's Temple, discovered by the Palestine Exploration Fund, is a genuine tablet belonging to that monarch's stately sanctuary. One day, while Monsieur Clermont Ganneau, then a Commissioner of the Society, was inspecting the decayed stones near the north-west angle of the Haram wall, he approached a small graveyard, which occupies a plot of ground near this corner. The graveyard is regarded with much veneration by the Moslems, inasmuch as several sheikhs of the Haram lie buried in this sacred spot. Monsieur Ganneau, on passing through a low gateway to enter the graveyard, noticed some

letters on the face of a stone near the ground. On scraping away the soil he was pleased to see an inscription of seven lines in Greek characters. To appreciate the value of this inscription, the following historical fact ought to be borne in mind. When Herod contemplated the erection of his Temple, he was conscious that many of his subjects resident in Jerusalem were Egyptians, Greeks, Romans, and members of other nations. Although in the ancient Temple of Solomon, Jews only were admitted within the walls, yet Herod felt that, even on the ground of policy, he must appropriate some part of the Sanctuary for the use of strangers of all nations. Accordingly a large outer court was constructed, open to all who wished to walk and converse in this cloister, which was therefore called the Court of the Gentiles. Adjoining this court was that of the Israelites, into which no Gentile was permitted to enter on any pretence whatever. Josephus states that these two courts were separated by a low wall or balustrade about four and a half feet high, with thirteen entrances or openings. On the top of this partition stone square pillars were placed at intervals, each bearing an inscription in Greek that no stranger should pass the wall, and threatening death to any transgressor. The Jews called this balustrade Soreg, from שָׂרַק, to intertwine, and thus, according to Buxtorf, Soreg means *interwoven*, perhaps so named from some floral decoration, such as the intertwining foliage and tendrils of the vine, a common Jewish decoration. Josephus calls the partition wall τρυφακτος, or Δρυφακτος,

from *δρυς*, an oak, a term applied originally to an oak fence, and afterwards to any fence or barrier.

Monsieur Ganneau soon noticed that the inscription was not written in pure Greek, and it occurred to him that the words were such as were used in the time of Christ, when the purity of the Greek tongue had passed away, and a number of degenerate or barbarous words were in common use among the residents of Jerusalem. The inscription is as follows:—

TEXT.	TRANSLATION.
ΜΗΘΕΝΑΑΛΛΟΓΕΝΗΕΙΣΠΟ	No foreigner to proceed
ΡΕΥΕΣΘΑΙΕΝΤΟΣΤΟΥΠΕ	within the partition wall
ΡΙΤΟΙΕΡΟΝΤΡΥΦΑΚΤΟΥ ΚΑΙ	and enclosure around the
ΠΕΡΙΒΟΛΟΥ ΟΣΔ'ΑΝ ΑΗ	Sanctuary, whoever is
ΦΘΗΕΑΥΤΩΙΑΙΤΙΟΣΕΣ	caught in the same
ΤΑΙΔΙΑΤΟΕΞΑΚΟΛΟΥ	will on that account be liable
ΘΕΙΝ ΘΑΝΘΤΟΝ	to incur death

The above text is a fac-simile of the inscription, and it will be noticed that, with a few exceptions, there is no division between the words—the general form of Greek writing in ancient times. All the letters are capitals, a style adopted in the case of important epigraphs. In order to simplify the inscription, we append the following text, transliterated into small characters, with a division between each word:—

Μηθενα ἀλλογενη εἰσπορευεσθαι ἐντος του περι το ἱερον τρυφακτου και περιβολου ὁσδ'αν ληφθη ἑαυτῳ αἰτιος ἐσται δια το ἐξακολουθειν θανατου.

The first passage in Josephus referring to the parti-

tion wall and tablet is in the *Antiquities of the Jews*, Book XV, chap. xi, 5.

"Thus was the first enclosure. In the midst of which, and not far from it, was the second enclosure, to be gone up to by a few steps: this was encompassed by a stone wall for a partition, with an inscription which forbade any foreigner to go in under pain of death."

The second allusion to the partition is in Josephus' description of the Temple, given in his *Wars of the Jews*, Book V, chap. v. 2.

"When you went through these first cloisters into the second court of the Temple, there was a partition made of stone, all round, whose height was three cubits: its construction was very elegant; upon it stood pillars at equal distances from one another, declaring the law of purity, some in Greek and some in Latin letters, that 'no foreigner should go within that sanctuary,' for that second court of the Temple was called the sanctuary; and was ascended to by fourteen steps from the first court."

The third reference is in the *Wars of the Jews*, Book VI, chap. ii, 4, where Titus, expostulating with the Jewish rebels, says:—

"Have not you, vile wretches that you are, by our permission put up this partition wall before your sanctuary? Have not you been allowed to put up the pillars thereto belonging at due distances, and on it to engrave in Greek, and in your own letters, this prohibition, that no foreigner should go beyond that wall?

Have not we given you leave to kill such as go beyond it, though he were a Roman? And what do ye now do, you pernicious villains? Why do you trample upon dead bodies in this Temple? and why do you pollute this holy house with the blood both of foreigners and Jews themselves?"

Doubts have been cast on the truth of Josephus' statements, because it seemed improbable that a tolerant people, such as the Romans, would empower the Jewish high-priests to put men to death simply for trespassing in the inner courts of the Temple. These doubts, however, are dispelled by Ganneau's discovery, and the statements of the Jewish historian are confirmed. There can be no doubt that the inscribed tablet recently found is one of the identical tablets described in Josephus; and, strange though it seem, this Greek inscription has been brought to light after being buried in oblivion for nineteen centuries.

Not only is this inscription a test of other writings of this period, and a proof of the accuracy of Josephus, but it throws much light upon many passages in the Bible. In the account of our Saviour's purging of the Temple, it appears strange that Christ—under the eye of hostile priests and Levites, and immediately under the shadow of the Tower of Antonia, with its Roman governor and Roman garrison—should have sufficient authority to drive out the buyers and sellers and money-changers from the precincts of the Temple.

"He drove them all out of the Temple." The word

Temple here is, *το ἱερον*, the identical word used in Ganneau's tablet, and the word translated Sanctuary in Josephus—who explains as already quoted—that *το ἱερον* was applied in a specific sense to the inner court, that is, the Court of the Israelites.

The whole difficulty vanishes when we realise that the trading strangers had extended their operations beyond the balustrade, and, although their transgression might be connived at, yet any zealous Israelite had the power, and was justified in ordering them back beyond the wall into the outer court of the Gentiles. Being trespassers, and knowing that the law-abiding Romans were at hand to carry out the legal enactment, on the question being raised, the money-changers had no appeal, and, lest they should incur further punishment, they quietly, at Christ's command, retired from the Temple, that is, the *το ἱερον*, or inner court, and took up their position in the Court of the Gentiles.

The tablet also helps us to understand more clearly a dramatic incident in the life of St. Paul. On one occasion he took with him to Jerusalem one of his converts named Trophimus, not a Jew, but an Ephesian. Whether the apostle took Trophimus past the partition wall into the Israelites' Court or not is uncertain; but the Jews evidently thought he had done so, for, seeing St. Paul in the Temple, they stirred up all the people and laid hands on him, crying out: "Men of Israel, help! This is the man that teacheth all men everywhere against the people and the law and this place, and

further, brought Greeks also into the Temple (το ἱερον), and hath polluted this holy place. For they had seen before with him in the city Trophimus, an Ephesian, whom they supposed that Paul had brought into the Temple (το ἱερον)."[1] Then followed a great uproar, and the apostle was roughly assaulted by the mob, who, for the supposed crime, demanded his life, as forfeited to the law. If Paul had taken Trophimus, a foreigner, into the Israelites' Court, the Jews were technically right—his life was forfeit to the law. The chief captain of the Roman guard, seeing the tumult, rushed down from the Tower of Antonia with a band of soldiers, and with considerable difficulty rescued St. Paul from the violence and murderous assault of the infuriated Jews.

The tablet also throws light upon an important passage in the Epistle to the Ephesians. It will be remembered that St. Paul, as the great apostle of the Gentiles, founded all his teaching upon this fundamental principle, that while the Old Dispensation was primarily designed for the Jews, the gospel of Christ was designed for Jews and Gentiles alike. According to St. Paul, God was no longer the Father of a section only of mankind, but the Great Universal Father of the whole human race. Christ shed His blood not for the "chosen people" only, but for the healing of the nations: Christianity, in fact, had established a great universal brotherhood, and offered its blessings alike to Jews and Gentiles, to bond and free. This doctrine he inculcated in various modes, but per-

[1] Acts xxi. 28, 29.

haps in no way more effectively than when he declares, in the Epistle to the Ephesians, chap. ii., that the Gentiles, though in time past aliens from the commonwealth of Israel, are brought into covenant by Christ. "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." What wall of division did St. Paul allude to when he makes mention of the middle wall of partition, "*το μεσοτοιχον τοῦ φραγμου*"? The apostle in his frequent visits to the Temple had doubtless often noticed the partition wall, with the inscribed tablets threatening death to strangers, that separated the Court of the Gentiles from that of the Israelites, and regarded it as a standing monument of that exclusive spirit of Judaism opposed to the universality of Christianity. He had been suspected of taking Trophimus, an Ephesian, beyond the partition wall, and on that account narrowly escaped with his life from a Jewish mob. Already had this dramatic incident, together with the character of the balustrade, been made known to the Ephesians by Trophimus, their fellow-townsman; and this being so, we may be morally certain that "the middle wall of partition" is the balustrade upon which Ganneau's inscribed tablet formerly stood. This opinion receives confirmation from the fact that St. Paul concludes the argument by imagery drawn from the chief corner stone and the walls of the Temple. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the founda-

tion of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord."[1]

[1] Ephesians ii. 19-21.

CHAPTER VI.

THE ANCIENT WATER SUPPLY OF JERUSALEM.

THE vast cisterns beneath the Temple Hill obtained their chief supply of water in ancient times from the hill country of Judea; and in this chapter the author desires briefly to describe what remains he saw of the ancient water system when in Jerusalem. On passing Rachel's Tomb on the Bethlehem road he left the main route, and followed on the right side the path that leads into the mountainous district. The hill-tops were bleak and bare, and seemed to be composed entirely of grey rock; but the valleys often smiled with ripening corn, and blooming wild flowers in many places carpeted the limestone slopes. Numerous flocks of goats supply the natives with milk, and the joyous humming of bees among the wild flowers recalled that primitive description of Canaan which speaks of it as a "land flowing with milk and honey." On reaching the summit of the mountain flank, a plateau was crossed, and presently there came in sight an extensive battlemented castle. This is a Saracenic building, probably erected in Crusading times, designed both as a defence against the enemy and a hospitable khan for native wanderers.

It is now kept by a solitary Arab, who spends most of his time in attending to numerous hives of bees. Riding along under the cool shade of the west wall, and turning the corner, a gladdening sight burst upon the view, for in the valley were seen three large open cisterns, known as Solomon's Pools. They were brimful of living water, and reflecting as they did the blue of a cloudless sky, formed a pleasing contrast to the stony hill-tops of this thirsty land.

Solomon's Pools are situated at the head of a valley called Wady Urtâs, and their direction is nearly east and west. They differ in size, but they average four hundred feet in length by two hundred and twenty feet in breadth, and their average depth seems to be from twenty to thirty feet. It will thus be seen that their superficial area extends over about seven acres, and that they are capable of holding a vast quantity of water. Each pool is in the form of an oblong, although a little wider at its western end.

About two hundred yards north-west of the Upper Pool, standing in an open field, is a small building that covers the entrance to a spring called the Sealed Fountain. From this spring the pools derive their chief supply, and it is well worthy of a visit. The circular opening, resembling the mouth of a well, is usually covered with a large flat stone. Twenty-five steps cut in the rock lead down to a vaulted chamber forty-five feet long by twenty-five feet wide. Adjoining this is a smaller chamber, and both are covered with ancient stone

arches. The water at four points issues from the side of the hill, and by means of small ducts is collected in a basin, thence it is carried along a vaulted passage towards the Pools. The flow from the spring is not uniform, and during the dearth of water at Jerusalem in 1870, it was observed, strange to say, that the supply at the Sealed Fountain was more abundant than usual. This fountain is only six miles distant from Jerusalem as the crow flies, and Captain Warren has proved that the altitude of the spring is two hundred feet higher than the area of the Noble Sanctuary. It could thus supply water to the highest point of the Holy City, and in fact could carry it nearly to the summit of the Mount of Olives. The Sealed Fountain formed part of the water system of King Solomon, and probably is alluded to in Canticles iv. 12, where the holy spouse is likened to "a spring shut up—a fountain sealed." According to tradition, King Solomon shut up these springs, and kept the door of them sealed with his signet, to the end that he might preserve the water for his own drinking in their natural freshness and purity.

The conduit from the Sealed Fountain to the Upper Pool was partly explored by Captain Warren, who describes it as a large subterranean passage. After passing along with difficulty for five hundred feet, he found the obstacles so great that it was impossible to proceed further. The water and mud stood two feet deep, and a number of bats driven down the passage flapped about in a frantic manner, put out the

candles, and got entangled in the explorer's hair, so that Captain Warren, after stamping the Engineers' mark on the stone wall, was obliged to retreat. The passage, however, has been found to terminate in a vault situated at the north-west corner of the Upper Pool, and over this vault, on the surface, is a small building with a pyramidal roof. The vault has been found to measure twenty-five feet by five feet, and in appearance resembles the well-known *souterrain* under the Convent of the Sisters of Zion, at Jerusalem.

It has now been ascertained that in the subterranean vault the stream from the Sealed Fountain is joined by another stream of water flowing from the south, and deriving its supply from a valley on the Hebron road, called Wady Arrûb, a place about six miles south of Solomon's Pools. The water of this latter stream is collected chiefly from the rocks in the valley of Wady Arrûb, and conducted through a rock-bored tunnel four miles long, which passes beneath the bed of another valley called Wady Byar, and thence on towards the Sealed Fountain. At the junction above indicated the aqueduct tapped all the water from the Sealed Fountain, except a scanty overflow conveyed through a square duct into the Upper Pool. This aqueduct, known as the High Level, though by the Arabs called the Aqueduct of Unbelievers, is one of the most remarkable works of ancient Palestine.

With the increased water of the Sealed Fountain, the High Level passes along the northern side of Wady

Urtâs, near the summit of the valley side, then cutting through the water parting, it follows the western slope of the hill, leaving Bethlehem on the east. It then descends into the valley by Rachel's Tomb, and instead of passing along a causeway, as it probably would have done had it been constructed by the Romans, the water flows through an inverted stone syphon, and forces its way up the slope on the northern side of the valley. This syphon is constructed of perforated stone blocks set in a mass of rubble work. The blocks are firmly united by the fine jointing of the stone and the use of an extremely hard cement. The syphon was first noticed by Mr. Macneill, who examined the course of the aqueduct for the Syrian Waterworks Committee; and it clearly indicates not only considerable skill as a piece of masonry, but it shows also that the makers possessed some knowledge of hydrostatics—a knowledge either forgotten or not known to the Romans for many generations. The immense arched structures in the neighbourhood of Rome, built for conducting water across valleys and depressions, indicate that the builders of these colossal bridges were ignorant of the hydrostatic principle that water flowing through a tube can be made to rise to the level of its source.

Captain Wilson in 1865 traced the High Level Aqueduct from its source in Wady Arrûb to a point north of Rachel's Tomb; and Captain Warren, continuing the research, found further traces of it on the

plain of Rephaim, on the east side of the present road leading towards Jerusalem. An ancient tank and part of an aqueduct have lately been found in the Russian ground, near the north-west corner of the city wall, and Captain Warren is of opinion that these remains formed part of the High Level. If this be so, this aqueduct in olden times supplied the Pool of Upper Gihon, now called Birket Mamilla, and thence flowing through the channel still existing at this part, entered the Holy City at the Jaffa Gate. Having furnished a supply to the citadel, it would flow on to the Pool of Hezekiah, now called Birket Hammam, and thence along the whole course of the Tyropœon Valley, till it joined the waters of the Pool of Siloam.

The Engineers working under the auspices of the Palestine Exploration Fund are of opinion that the High Level Aqueduct dates from the earliest ages of the Jewish occupation, and is probably part of the great water system of King Solomon. It ought to be noticed that its sources of supply were the springs of Wady Arrûb and the Sealed Fountain, and that it never received any water from Solomon's Pools. It is probably many centuries since the High Level was used; and in consequence of Moslem jealousy it is not likely to be restored while the land remains under Turkish rule. During the water dearth at Jerusalem in 1870, Captain Warren pointed out to the Sheikh of the Noble Sanctuary that there was sufficient water at the Sealed Fountain to supply the pools and aqueducts with

abundance of water; and the Baroness Burdett Coutts made the munificent offer to the Moslem authorities to put the latter into a state of repair. This offer was, however, foolishly rejected by the Mejelis, partly from jealousy, inasmuch as Jews and Christians would obtain an abundant supply without being dependent, as at present, on the Moslems, who possess the sole right to the Haram Cisterns, and partly through fear that the reparation of the High Level might seriously affect the water supply of the Low Level Aqueduct.

The Pools of Solomon are wonderful architectural remains of the old Jewish monarchy. They are partly excavated in the bed of the limestone rock, and partly constructed of massive blocks of masonry, which form three dams across the valley. The Lower Pool is the largest, and, judging from the tiers of seats and steps leading down to the water, seems to have been used for swimming or aquatic displays. The Pools, three in number, are situated at the head of the Wady Urtâs, the Upper Pool being within a short distance of the ridge forming the watershed of the district, and bounded on the west side by the road leading from Jerusalem to Hebron. As the valley of Urtâs descends somewhat abruptly towards the east, the constructers of the pools doubtless perceived that it was not possible to make one large reservoir of sufficient size without also making an embankment of colossal dimensions extending right across the valley. They therefore prudently made three pools at a distance of one hundred and fifty feet from

each other, each pool being twenty feet below the level of the one above it. As they occupy the bed of the valley, which zigzags considerably at this part, the pools themselves do not lie in a straight line. The conduits connecting them were so arranged that the lowest pool was first filled with water, then the other two in succession, and the discharge was effected in the same order, each pool when empty being refilled from the one above it.

The Upper Pool is three hundred and eighty feet long, with an average width of two hundred and thirty feet, and consequently covers an area of more than two acres. Its greatest depth, which is at the east or lower end, is twenty-five feet. The bottom and sides are hewn in the limestone rock, and at the lower end a dam of masonry, made up of large blocks, stretches across the valley, flying buttresses being also used for the support of the wall. A stone staircase leads down to the water at the south-west corner.

The Middle Pool is four hundred and twenty feet long, with an average width of two hundred feet, and therefore covers an area of about two acres. It widens considerably towards the lower end, and therefore in shape is more like a truncated cone than an oblong. The pool is almost entirely hewn in the limestone rock, and steps cut in the rock descend to the water in the north-east and north-west angles. The dam of masonry at the lower end is very massive, and is supported by a second wall, with a strong buttress in the form of steps.

Near the north-east corner may be seen the mouth of a conduit, which seems to be a branch of the High Level Aqueduct.

The Lower Pool, the largest and finest of the three, is about six hundred feet long, with an average width of about one hundred and eighty feet, thus covering an area of about two and a half acres. At the east end it is about fifty feet deep. It is partly hewn in the rock, and partly constructed of masonry, with flights of stone steps descending at the north-east and south-east corners. The wall built across the valley at the lower end of the pool is made up of large blocks arranged in the form of steps, and is penetrated by an open passage leading to a chamber. On descending to this chamber the explorer will observe a channel, which conducts water from a natural spring called by the natives Ain Farujeh. The inner walls of the pool are supported by several flying buttresses, and on the south side is a conduit for the reception of rain-water. Another natural spring, called Ain Etham, is situated a short distance from the Lower Pool, so that with the Sealed Fountain, Ain Farujeh, Ain Etham, and a spring within the walls of the Saracenic Castle, there are four natural springs near the pools, independent of each other.

On the supposition that the average depth of the pools is twenty-five feet, it follows that these magnificent reservoirs, covering nearly seven acres of ground, were capable of containing about three million gallons of water, and the engineering skill displayed in their con-

struction would still do credit to similar works of the nineteenth century. Their extent and massive character indicate that these gigantic reservoirs were made in the prosperous reign of some energetic king, while their venerable appearance leads the mind back to the early days of the Jewish monarchy. During the last half-century there has existed a growing feeling in favour of their high antiquity, and in accordance with this feeling Dean Stanley says, that "while Bethlehem and Hebron are pregnant with memorials of King David, the magnificent reservoirs in the Wady Urtâs bring to our minds in a lively manner the great works of the peaceful reign of Solomon." This opinion has been stamped with the impress of certainty by the recent investigations of Captain Wilson and Captain Warren. The latter, in his "Underground Jerusalem," says: "I examined the aqueducts which surround that great centre of supply above the Pools of Solomon. What a pleasure to come across something ancient, of which we may feel quite certain, and especially when that something is water in a thirsty land! That the water supply to the Holy City existed from the very earliest ages of the Jewish occupation, there is a general concurrence of opinion, and we may believe without reservation that the Pools of Solomon existed or were constructed in his own day."

These seem, therefore, to be the pools spoken of in the Book of Ecclesiastes ii. 6, where Solomon says: "I made me pools of water, to water therewith the wood that bringeth forth trees;" and other passages of Scrip-

ture seem to derive their imagery from this ancient water supply. The eighty-fourth Psalm refers to Jewish pilgrims, journeying from the distant parts of the kingdom to present themselves in the courts of the Temple at Jerusalem on the occasion of one of their great feasts, "who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God."

This Psalm is generally thought to be post-Davidic, and therefore the pilgrims referred to belonged to the kingdom of Judah; and we may be sure that as the caravans and companies journeyed from Beersheba, Hebron, and the hill country of Judea, on their way to the Temple Hill, they would halt on their toilsome journey by the reservoirs of Solomon, and having refreshed themselves with the rainfall that filled the pools, they would go on with increased strength till every one of them in Zion appeared before God.

"Pilgrimages to the Temple at Jerusalem were a great feature of Jewish life. Families journeyed together, making bands which increased at each halting-place; they camped in sunny glades, sang in unison along the roads, toiled together over the hills, and as they went along stored up happy memories which would never be forgotten. Traversing thus joyfully the road to the great assembly, at the pools of water the happy pilgrims found refreshment at intervals on their toilsome journey."

In 2 Chronicles xx is an account of a battle and victory which the pious Jehoshaphat gained over the Ammonites, Moabites, and Edomites in the wilderness of Tekoa, the modern Tekûa, situated a few miles south-east of Solomon's Pools. On the fourth day after the battle the king assembled his army in the valley of Berachah, and gave praise to God for the victory over his enemies.

Lieutenant Conder, who made an ordnance survey of this region, thinks that Berachah is the modern Bereikut, a mass of ruins five or six miles south of Wady Urtâs. It is, however, worthy of consideration that בְּרָכָה, *Berachah*, properly rendered *blessing* in the margin of our English Bibles, means also a *pool;* and when we consider that the victorious army was on home march to Jerusalem, and moreover that armies and companies on march through a thirsty land are obliged to halt by springs or pools, there seems nothing unreasonable in identifying the valley of *blessing* with the valley of pools, and concluding that Jehoshaphat's army celebrated their victory by Solomon's Pools.

The Wady Urtâs is watered, and always has been watered, by streams from Solomon's Pools; but recent explorations show that the pools themselves were only a part of a great water system primarily designed to furnish ancient Jerusalem with an abundant supply of water. It is generally thought that three aqueducts conveyed water to the Holy City, but Captain Warren was not able to find any vestige of the third. The High

Level has already been described, but the best known and probably most important aqueduct is that known as the Low Level.

This aqueduct drew its chief supply from the Lower Pool, on leaving which its course lies along the northern slope of the Urtâs Valley. Not only does it give off supplies to the Urtâs gardens, but it furnishes also a copious supply to the town of Bethlehem. From Bethlehem its course is generally northwards, and after crossing over the ridge of Mar Elias, it crosses the wide green plain of Rephaim. Arriving at the neighbourhood of Jerusalem, the aqueduct crosses the valley of Gihon on a causeway immediately above the large reservoir called Birket es Sultan, and then, sweeping round the south side of Zion, enters the city walls near Burj Al Kibryt. It then runs along the western slope of the Tyropœon Valley, and turning eastwards, runs along the causeway at Wilson's Arch, and entering the Noble Sanctuary at the Bab es Silsile, or Gate of the Chain, communicates with the great cisterns under the Temple Hill.

It appears from Captain Warren's testimony that the Low Level was repaired a few years ago, and that water flowed direct from Solomon's Pools to the Haram cisterns, as it flowed in days of old; but so imperfectly were the repairs effected that the flow was soon impeded, and at present water is very seldom if ever found in the Low Level north of Bethlehem.

During the Roman occupation of Palestine some im-

provements were made in the Jerusalem water supply, for Josephus says: "Pilate undertook to bring a current of water to Jerusalem, and did it with the sacred money, and derived the origin of the stream from the distance of four hundred stadia. However, the Jews were not pleased with what had been done about the water, and raised a sedition respecting it."

This language implies that the Roman procurator expended much money and labour on the water system; and when it is remembered that the aqueducts of Solomon were then one thousand years old, it seems highly probable that Pontius Pilate repaired and brought into working order the ancient water channels of the Jewish kings. Captain Wilson has calculated that, following the Low Level from Jerusalem to Bethlehem, thence by many meanderings as it winds among the hills to Solomon's Pools, thence following the course of the aqueduct that extends from the Pools to its source in Wady Arrûb, the distance traversed is about forty miles—the distance above stated by the Jewish historian. There still exists evidence of repairs effected by the Romans, and positive proof that the course of the Low Level has been considerably altered. The arched causeway built across the Gihon Valley, along the top of which causeway the present Low Level runs, bears manifest characteristics of Roman masonry, and the hollow tiles through which the water was designed to flow bear a strong resemblance to Roman tile-work found in England.

This opinion receives additional confirmation from recent discoveries made by Captain Warren, who, during the progress of excavation on the south side of Zion, came upon the original aqueduct leading from Solomon's Pools to the Noble Sanctuary. It appears that the channel is partly constructed of good masonry, and partly cut through the solid rock. Its size varies considerably in different places; in some parts the channel is as much as six feet high, and even in the parts most compressed it is still sufficiently large to allow a man to crawl through. The top of the aqueduct assumes in certain places the shouldered form that appears in a passage under the Triple Gateway, and which is seen also in a water channel near Tekoa. The stones forming the sides of the channel are occasionally of immense size, some blocks measuring twelve feet by six. This ancient channel is on the same level as the present surface aqueduct, but being further up the hill, it is much deeper beneath the surface, in one place being as much as thirty feet under the ground. The course was followed for seven hundred feet, and Captain Warren says that the aqueduct is evidently a work of very ancient date, and has no appearance of being Roman work.

The data now in our possession point to the conclusion that Pontius Pilate repaired and altered the old aqueduct leading to Jerusalem, and moreover that the gigantic water-system of King Solomon still exists, and may be ranked among the most interesting of Biblical antiquities. Much of the poetical language of the

Hebrew prophets has reference to the flow of living water, and this is especially the case with Isaiah, the Evangelical Prophet. He continued to be a teacher of righteousness in the Holy City throughout the reigns of four successive kings of Judah. He was well acquainted with the territory of the Southern Kingdom, and speaks of the Messiah as "the Lion of the tribe of Judah." The prophet was doubtless familiar with the pools and streams that fertilised the otherwise barren wastes of the Judean wilderness; and this thought gives increased freshness to that imagery, never yet surpassed for poetic beauty, whereby he sets forth the blessings of the Messiah's reign :—"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. . . . For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water."[1]

[1] Isaiah xxxv. 1, 6, 7.

CHAPTER VII.

Ancient Reservoirs on the Temple Hill.

Palestine, at the present time, may be described as a dry and thirsty land; but that this has not always been so, appears both from ancient remains and from the inspired description of the country:—

"The Lord thy God bringeth thee into a good land, a land of brooks of water of fountains and depths that spring out of valleys and hills."[1] Jerusalem—the capital of the Jewish monarchy—occupied a lofty position, built as it was on the elevated summit of a ridge of limestone rock; and recent explorations show that the water supply was derived from three sources, namely, springs, wells, and cisterns.

A spring or fountain—the *Ain*, or eye of the desert—is a natural source of living water, which, bubbling up from the ground, sends forth a perennial stream. Only one such spring has been discovered at Jerusalem, and that one is the Virgin's Fountain, in the Kedron Valley.

A well or *Beer*, always carefully distinguished in olden times from the natural spring, consisted of a deep shaft, usually bored through the rock, and generally contained

[1] Deut. viii. 7.

in its deep bottom water that percolated through the crevices of the rocky strata. Such wells were and still are common in the land, as, for example, Abraham's Wells, by Beersheba, and Jacob's Well, in the Vale of Shechem. Strange to say, only one such well is found in the neighbourhood of Jerusalem, and that is Bîr Eyub, which has been dug through the solid rock at a spot in the Kedron Valley south of the King's Garden.

Cistern, in its general sense, is applied to any receptacle made for the collection and preservation of water; but when it was of large dimensions and was exposed to the open sky, it was named *berachah*, the modern *birket* or pool. Such, for example, are Hezekiah's Pools and the two Pools of Siloam. The cisterns of the Holy City, however, are for the most part excavations made beneath the surface; and although those on the Temple Hill are in a good state of preservation, yet numerous cisterns, now dry and broken in and around Jerusalem, are a sad witness to the desolation that has fallen upon that pleasant land.

The vast cisterns under the Temple Hill, first explored and brought to light by the Engineers of the Palestine Exploration Fund, rank amongst the most important discoveries of the society. They are found to be of four different kinds.

First, there are small retort cisterns, consisting of a long shaft cut through the rock, and at the bottom a bottle-shaped excavation which collects the water. These are generally of great antiquity, and although a

slight infiltration of water is always going on between the strata of limestone rocks, yet their supply is almost entirely dependent upon the rainfall, which is conveyed from the surface to the bottom by means of small ducts.

The second class consists of large excavations made beneath the surface and roofed with the natural rock. Many of this class are of great size and height, occasionally measuring forty feet from floor to ceiling, and they are all found in the southern part of the Noble Sanctuary. They are now supplied with surface drainage, but their ancient supply was brought from a distance, and was in no way dependent upon the rainfall on the Holy Hill.

The third class includes those where the rock has been cut down perpendicularly, and an arch or roof of masonry built over the excavation. Such are the cisterns near the Golden Gateway and those in the northern part of the Haram. These cisterns are not so ancient as the other two classes, although some of them may date from the Herodian period.

A fourth class of cisterns, not found in the Noble Sanctuary, but common in other parts of Jerusalem, are those dug out of the rubbish and lined with masonry. They are of comparatively modern construction, and are supplied entirely by rain collected on the roofs and terraces of the houses.

The great aqueducts which in days of old carried a constant supply to Jerusalem from the hill country of Judea are now out of order; and the supply from Solo-

mon's Pools, although extending to Bethlehem, never reaches the cisterns of the Holy City, and consequently the present inhabitants are almost entirely dependent on the rains that fall in the winter months. Recent observations prove that the rainfall in Jerusalem is only about twenty inches per annum, and in consequence of the long-continued drought of summer, when vegetation droops and withers, it becomes necessary for the inhabitants to collect and store up in cisterns the winter rainfall. There exists no proper system of drainage in the city, and the water collected on the surface passes through impure *débris* and uncleansed ducts, and therefore is often unfit for human consumption.

The existence of large excavations beneath the Haram Area had long been suspected, but it is only a few years since they were examined, and their existence proved beyond a doubt. Catherwood and Barclay saw the cistern known as the Great Sea, and from the presence of surface openings expressed an opinion that many other cisterns existed. Signor Pierotti, in his *Jerusalem Explored*, published in 1864, gave a detailed account of the excavations of the Haram; but it has since been proved that much of his account is not reliable, and that many tanks described in his work have no real existence. Captain Wilson, in 1865, made an ordnance survey of Jerusalem, primarily with a view to ascertain the best means of furnishing a constant water-supply to the city. On being admitted to the Haram Area he examined, in some cases, as he states,

very imperfectly, about twenty rock-cut excavations, and in his notes accompanying the ordnance survey maps, he has furnished us with much reliable and interesting information.

Captain Warren followed up the labours of Captain Wilson, supplementing and greatly extending our knowledge of these underground caverns.

From the united labours of the Engineers it appears that thirty-five of these excavations have been explored and examined. They are mostly cut out of the soft chalk rock called *maliki*, and where the roof also is rock the latter is composed of the harder overlying rock called *missae*. Many are of considerable depth, their bottoms extending from forty to over sixty feet beneath the surface, and so capacious is their extent that they could hold about ten million gallons of water—a quantity sufficiently great to supply Jerusalem in its palmiest days for more than one year. They are connected by passages, tunnels, and innumerable ducts, so that the Temple Hill beneath the surface is honeycombed by a complete net-work of vaults and cisterns.

During the spring of 1878, it was the author's good fortune to be admitted within the sacred walls of the Haram. On making a request to examine some of the underground cisterns, the Moslem guide led the way to a spot in front of the workshop attached to the east side of the Mosque Al Aksa. Here he raised, by means of an iron ring, a flat stone, and in the ground disclosed to view a perpendicular hole just large enough to admit a

man. Pointing to the hole, he shook his head, as if to indicate that the descent was neither safe nor inviting. This proved to be the entrance to a cistern, and on dropping down about seven feet we passed through an excavated passage, and in comparative darkness descended, by means of rude steps cut in the rock, to a depth of about forty feet beneath the surface. Approaching the edge of a cistern of water, we stopped, and on lighting our candles noticed that the cavern extended a considerable distance. On calling aloud, the voice echoed and re-echoed through the vast cave, and stones thrown into the water sank with a low sullen plunge. Our visit was made after the winter rainfall, and therefore we found more water in the cistern than is generally the case. In the vast cavern our candles gave but a feeble light, and therefore it was not possible to form an exact idea of its size and shape, but we noticed that the roof is composed of the living rock, and is supported by massive rocky piers, left standing for support when the excavations were made.

It was afterwards discovered that the cistern is that known as the Great Sea, the largest and best known of all the excavations beneath the Temple Hill; and the accounts of it given by both ancient and modern authors have invested it with great historical and antiquarian interest. In the Book of Ecclesiasticus, l. 3, we are told that Simon, the High-priest, having fortified the Temple, proceeded further to make improvements on this very reservoir:—"In his days the cistern to receive

water, being in compass as the sea, was covered with plates of brass."

In the third century before the Christian era, Aristeas, an Egyptian officer in the service of Ptolemy Philadelphus, was sent to Jerusalem to procure a copy of the Jewish law for the Great Library of Alexandria. In a letter to his brother, giving an account of his visit to the Holy City, he makes mention of the waters of the Temple Hill, and says that a large fountain sends forth a never-failing stream within the area, and that subterranean reservoirs of admirable workmanship extend to a distance of five stadia round the Temple; that they have innumerable ducts and pipes for the regulation and distribution of the waters, and that there are many secret openings to them, known only to the servants of the Holy House, through which the abundant waters, rushing with violence, wash away all the blood of the numerous victims sacrificed.[1]

According to the Mishna also, the waters of the Temple Hills were unfailing and abundant, and Tacitus' testimony is that beneath the Temple area exists "a perennial fountain of water, mountains excavated underneath; likewise fish-ponds and cisterns for preserving rain water." The author of the "Jerusalem Itinerary," written in the fourth century, mentions immense reservoirs and subterranean cisterns excavated with immense labour beneath the Temple area.

The united traditions of Jews, Christians, and

[1] Aristeas *de lxx. Interpretibus.*

Moslems affirm the existence of abundant supplies of water beneath the Temple area; and the vast extent of the cisterns explored of late years by the Royal Engineers shows that the ancient accounts of their magnitude, instead of being fabulous, as many were disposed to think, are strictly correct. The systematic exploration of recent years proves that the Great Sea is the largest of the cisterns, that the bottom is forty-three feet below the surface, and that its floor is very uneven, and consequently its depths are not uniform. Its shape is peculiar, being composed of different-sized chambers separated from each other by massive rock piers that support the roof. There is a curious circular chamber in the north-west corner, and a large rock channel enters from the east. There are many conduits leading into it, but only three mouths are now in use, and conduct rain water from the surface. The roof is principally made of natural rock, but large flat stones form a covering in some parts, and there is also some vaulting of later date. The masonry was probably no part of the original work, and was made to support such parts of the rocky roof as seemed to be giving way. The area covers eleven thousand feet, and it is estimated that the Great Sea is capable of holding three million gallons of water. It is marked No. 8 on the Ordnance Survey Map.

East of the Great Sea is another large cistern, marked 7 on the Ordnance Map. Its shape is very irregular, and though much inferior in size to the preceding its

depth is about twenty feet greater. The bottom is sixty-two feet deep, but the chamber is not so lofty as might be expected, from the fact that the solid roof is thirty feet below the surface. In one part of the floor a rock platform rises out of the water, and has the appearance of an altar, and on the cemented walls figures of large white hands were found painted, which were probably designed to act as charms against evil spirits. Captain Wilson estimates that this cistern could hold seven hundred thousand gallons.

The Well of the Leaf is the name of a considerable cistern situated below the Mosque Al Aksa. It is entirely excavated in the rock, and its bottom is forty-two feet below the surface. It contains much water, and its southern end is much deeper than the northern. Captain Wilson, while exploring this cistern, stumbled into deep water, and the light being suddenly extinguished, further exploration was found to be impracticable. The name is derived from a legend that an Arab employed to clean the interior found a rock-hewn passage. Entering, he passed along, and found that the passage, at first dark, became lighter and lighter until at length he was led to gardens of exceeding beauty and brilliancy. From one of the trees of the garden he plucked a leaf, and on his return the leaf was declared to be a leaf of a tree of Paradise. The Well of the Leaf is marked 10 on the Ordnance Map.

North of this, and immediately east of the Mosque Al Aksa, is a capacious cistern containing a large

quantity of water. It was visited before the winter rainfall, but even then there was found to be in it eight feet of water. Its bottom is about sixty-three feet beneath the surface, and therefore it is the deepest cistern yet explored. It seems to be very large, but as the Engineers did not explore its secret chambers, neither its size nor shape is yet known. The position of four of the five cisterns above described—the largest and oldest in the Haram Area—fall within the area assigned by Mr. Fergusson as the size of the Temple.

The central part of the Haram is occupied by a platform standing sixteen feet above the surrounding ground, and paved with large flagstones. This platform covers five acres, and in the midst of it rises the elegant mosque called Kubbet-es-Sakhra, or Dome of the Rock. Under the platform five cisterns of some importance have been found.

North of the mosque is an oblong cistern forty feet deep and one hundred and thirty feet long. It is mostly cut out of the rock, but the roof is masonry, and forms a plain semicircular vault. Captain Warren is of opinion that a passage passes southwards from this to a chamber under the Sakhra Rock. East of this, near the north-east corner of the platform, is a cistern which seems of large dimensions, but has not yet been explored.

West of No. 1, and situated near the north-west corner, is a cistern composed of three chambers, separated by rocky piers left as a support to the roof.

The direction of the chambers in cisterns 1 and 3 is such that were they prolonged the point of junction would be on the edge of the platform, at a spot where Captain Warren would place Tadi, the northern gate of Herod's Temple.

Cistern No. 4, on the west side of the platform, is a small and retort-shaped tank; but No. 5 is a cistern of importance. It occupies the south-east corner, and part of it extends beyond the platform. It is of a curious cruciform shape, and contains a long passage running in the direction of the Sakhra Rock. Over this cistern Captain Warren thinks the Altar of Burnt Offerings stood, and he is moreover of opinion that it communicates with the Blood Passage he discovered beneath Solomon's Stable, by the Single Gate. The other cisterns scattered over the Noble Sanctuary are comparatively modern. They seem for the most part to be Moslem work, although it is possible that some of the oldest belong to the Herodian period.

By far the most interesting cavern on the Temple Hill is that situated beneath the Sakhra Rock; but the purpose for which this cave was constructed cannot be known until it is ascertained for what purpose this projecting rock has been left on the hill-top. The Sakhra is evidently the highest part of the Rock of Moriah—the grey bare summit of the Temple Hill. Over it has been reared the elegant Dome of the Rock, a building so much admired by the Franks of the Middle Ages, that the Knights Templars not only adopted the hand-

some building as part of their armorial bearings, but they carried the plan of the building to various parts of Europe, and the Temple Church, London, recalls to mind the beautiful mosque still crowning the Sacred Mount.

The Sakhra occupies the whole of the space under the dome, and measures sixty feet by forty.

It stands six feet above the mosque floor, and is composed of the hard limestone rock called *missae*. The Sakhra and cave beneath have even since the Christian era been the subject of learned and earnest controversies, but the prevailing opinion at the present day seems to favour the idea that the rock is the veritable threshing-floor of Araunah the Jebusite. It is said that an ancient threshing-floor would, like a modern one, occupy the highest point of the hill, where the breeze is felt from every direction. David bought the threshing-floor of Araunah, and on it built the Altar of Burnt Offerings, saying of the spot, "This is the altar of burnt offering for Israel." By the threshing-floor the Temples of Solomon, Zerubbabel, and Herod were built, and Josephus' testimony is that the Altar of Burnt Offerings occupied the "topmost plateau" of the mount.

We know from the Maccabees that the altar itself was made of stone, and if it be granted that it was built on the Sakhra, then it is easy to understand why this unsightly projection has been allowed to remain; for, being the threshing-floor set apart to God, from that day

forward it would be regarded as the religious centre of Israel's worship for all succeeding ages.

Before the Mahomedan occupation, the early Christians regarded the Sakhra as the Eben Shatiyeh, or Stone of Foundation that existed in the Holy of Holies, on which rested the Ark of the Covenant; and Mahomet himself invested the Sakhra with a deep sanctity, second only to that of the Kaaba of Mecca. Beneath the Sakhra is the celebrated cave, to which we descended by a flight of steps cut in the south-east part of the Sakhra. The chamber seemed to the author to resemble many of the caves around the Holy City, and may either have been a natural cave, or one artificially enlarged. The average height of the ceiling is seven feet, and it is sufficiently large to hold fifty persons. We found Mahometan women praying, for, according to their religion, the sanctity of the cave is such that prayers offered there are sure to be answered.

In the centre of the floor we observed a circular slab of marble, which on being struck gives forth a hollow sound, from the fact that beneath it is a deep well called Bîr Arwâh, or Well of Spirits. The well is so named from the belief that departed souls repose here from the time of death till the morn of resurrection.

The cave has been the centre of many conflicting theories. Mr. Fergusson thinks that it was the tomb of the Holy Sepulchre, the rock-hewn tomb belonging to Joseph of Arimathæa.

Another theory is that, being under the threshing-floor

of Araunah, the cave was the storehouse for the winnowed corn, and in it Araunah hid himself when he saw the king approaching. We read that "Ornan and his four sons hid themselves,"[1] from the angel apparently within the threshing-floor; and such a cave seems to meet all the requirements of the case. According to the account given in the Talmud, there was near the Altar of Burnt Offerings a receptacle for the offal of the sacrifices; and such were the arrangements that, by means of sluices of water, all the refuse of the burnt offerings and daily sacrifices, together with the blood, was carried off through subterranean passages, so as to be completely hidden from sight. Captain Warren has assigned a spot over the cruciform cistern at the south-east corner of the platform as the exact place of the Altar of Burnt Offerings, and the Sakhra cave as the offal cavern spoken of in the Talmud.

The Bîr Arwâh is near to the cruciform cistern, and a duct probably connects the two; and we have already noticed a probable connection between this cistern and the Blood Passage, found beneath the Single Gate.

With regard to the Haram cisterns, it is difficult to fix their age with any degree of certainty. Those designed only to receive surface water, and those constructed of masonry, are not so old as others. Those with sides cut down perpendicularly in the rock, and vaulted over with stone roofs, may be of any date extending back to the days of Herod. The large cisterns cut entirely in the

[1] 1 Chronicles xxi. 20.

rocks, and deriving their supply through the aqueducts from the hill country of Judea, probably date from a time long anterior to the Herodian period. Speaking of these last, Captain Wilson says, "that the labour expended on mining out the underlying rock, and then bringing it to the surface through small openings, must have been so great that we may safely assign such excavations to a period before the use of the arch was known." Now the arch was used by the Romans in their masonry both in and around Jerusalem for many years before the Christian era, and therefore the rock-roofed cisterns would seem to belong to a period anterior to the Roman occupation. Historical evidence proves that they existed in the days of the Maccabees; and the fact that the Great Sea required repairs in the days of Simon the High-priest, is a presumption that this cistern was old even in his time. Thus are we gradually led back to search for their origin in the early days of the Jewish monarchy.

Under the Old Dispensation the ablutions were very urgent and numerous. All the priests had frequently to wash; the victims sacrificed as burnt offerings had to be cleansed, and all the vessels of the Sanctuary had to be washed. It is manifest therefore that a vast quantity of fresh water was necessary, and must have been supplied to the Temple Hill. At the dedication of Solomon's Temple, the king sacrificed "sheep and oxen that could not be told nor numbered for multitude;"[1] and as

[1] 1 Kings viii. 5.

burnt offerings and daily sacrifices were made without intermission, we can readily understand why Solomon caused Hiram, the widow's son, to make other appendages to the Temple—such as a molten sea ten cubits from one brim to the other.

There is abundant evidence to prove that Solomon constructed the magnificent reservoirs at the head of the Urtâs Valley, south of Bethlehem, still known as Solomon's Pools. The same monarch also constructed the original aqueducts bearing water from the Pools to Jerusalem, and we may be sure that the reservoirs under the Temple Mount are co-eval with the aqueducts themselves. We are thus led, both by external and internal evidence, to the conclusion that the large rock-cut excavations of the Noble Sanctuary are the works executed by King Solomon.

CHAPTER VIII.

The Outflow from the Temple Cisterns.

Down the valley of the Kedron, opposite the village of Siloam, and a thousand feet south of the Haram wall, is an arched entrance leading to a large cavern known as the Virgin's Fountain, but called by the Arabs 'Ain Umm ed Deraj', that is, the Fountain of the Mother of Steps. The name Virgin's Fountain has reference to the Virgin Mary; hence it is also called St. Mary's Well, in Arabic 'Ain Sitti Maryam, or Spring of our Lady Mary. This modern name is derived from a legend of the fourteenth century, to the effect that the Virgin Mary washed here the swaddling-clothes of her Son, and drew water from this fountain.

Entering the cavern, and descending thirty steps, at the bottom, which is twenty-five feet below the entrance, the visitor finds a stream of clear water issuing from the Temple Hill. The water flows in a copious stream, and enters a channel cut through the rock. Recent explorations have shown that this channel winds in a zigzag passage through the Hill of Ophel, and comes out at the Pool of Siloam, which now, as in ancient times, receives its water supply from the Virgin's Fountain.

The spring is intermittent. In the winter season the water flows from three to five times daily, in summer twice daily, and in autumn sometimes only once a day. The spring apparently is not much dependent on rain or drought, and is probably connected with a deep natural reservoir in the heart of Mount Ophel, fed by some never-failing stream flowing from under the Temple Hill. The intermittent flow may thus be accounted for: the outlet of water is connected with the natural reservoir by a passage probably in the form of a syphon. The stream will flow when the water of the reservoir has sufficiently accumulated to fill the highest part of the syphon, and will cease to flow when the surface of the water is lower than the highest part of the syphon.

Palestine is a thirsty land, and therefore a never-failing supply of fresh water is an inestimable blessing. Amid the burning sands of the Egyptian desert, and by the scorching shores of the Dead Sea, when the drinking water failed in our earthen bottles, and man and beast with parched lips longed for the cooling stream, then did we vividly realise the force and beauty of such passages—"As the hart panteth after the water-brooks, so panteth my soul after Thee, O God;" "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come;" "With joy shall ye draw water out of the wells of salvation."[1]

The Scriptures abound in allusions to living waters, and there are special references to the reservoirs under

[1] Psalm xlii. 1; Isaiah lv. 1; xii. 3.

the Temple Hill. They furnished a never-failing supply necessary for the Temple ablutions, and proved a constant support in many sieges, and an invaluable treasure to the inhabitants of Jerusalem. The patriotic Psalmist speaks with kindling pride of the Holy City: "His foundation is in the holy mountains. . . . Glorious things are spoken of thee, O city of God. . . . All my springs are in thee."[1] There now exists a prevailing opinion that King Solomon had a palace on the Temple Hill; and he would therefore be familiar with the wells and cisterns under Mount Moriah. This may account for and give additional beauty to many passages in his Proverbs: "The mouth of a righteous man is a well of life;" "The law of the wise is a fountain of life;" "The fear of the Lord is a fountain of life, to depart from the snares of death;" "Understanding is a well-spring of life unto him that hath it;" "The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook."[2] A stream of water flowing forth from the Temple vaults forms a striking feature in the prophetic picture of Jerusalem: "There is a river," sings the Psalmist, "the streams whereof shall make glad the city of our God, the holy place of the tabernacles of the Most High."[3] The word rendered river in the Authorised Version, is generally explained as referring to the brook Kedron, which flows

[1] Psalm lxxxvii. 1, 3, 7.
[2] Proverbs x. 11; xiii. 14; xiv. 27; xvi. 22; xviii. 4.
[3] Psalm xlvi. 4.

down the valley of that name on the east side of Jerusalem. "The holy place of the tabernacles of the Most High" has, however, direct reference to the Temple on Moriah; and the river that makes glad this sanctuary of God seems to allude to some perennial supply under the Temple Hill. This idea receives confirmation from the fact that the word rendered river in this passage is the Hebrew נָהָר, *Nahar*, which denotes a perennial stream, and therefore is not applicable to the brook Kedron, which contains a little water only after the winter rainfall, but otherwise is a dry watercourse during the whole year.

Under the Convent of the Sisters of Zion two pools have lately been discovered cut in the solid rock, and arched over with masonry, thus converting them into *souterrains*. The pools are one hundred and sixty-five feet long, and are separated by a wall of masonry five feet thick, the width of the two pools, including the wall, being forty-eight feet. The Engineers agree in thinking that these pools are supplied by some subterranean spring near the convent. Water is constantly flowing from the pools through the north-west corner of the sacred enclosure into the Noble Sanctuary, and although the explorations have not yet followed the stream, yet the water undoubtedly pours into the Temple area, which is completely honeycombed with cisterns and aqueducts. Have we not here "the river, the streams whereof make glad the city of our God?" Joel, speaking of the final restoration of God's people, says: "Then shall

Jerusalem be holy. . . . And a fountain shall come forth of the house of the Lord."[1] Jeremiah, a teacher of righteousness immediately before the Babylonish captivity, and a native of Anathoth, in the neighbourhood of Jerusalem, thus represents the Lord expostulating with His people: "They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."[2] Fifty years later Ezekiel was among the Jewish exiles who sat down by the waters of Babylon and wept when they remembered Zion. In his vision of the holy waters he stood on the Temple Hill, by the door of the Holy House, "And behold! waters issued out from under the threshold of the house eastward. . . . These waters issue out toward the east country, and they go down into the desert, and go into the sea, which being brought forth into the sea, the waters shall be healed. . . . And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the Sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine."[3] In this vision the water from the Temple cisterns is expanded into a cataract rushing down the Kedron Valley, flowing through the wilderness of Judea, and healing the waters of the Dead Sea.

In the beatific vision of St. John, depicted in Revela-

[1] Joel iii. 17, 18. [2] Jer. ii. 13. [3] Ezekiel xlvii. 1, 8, 12.

tion, the inspired writer makes use of imagery drawn from the earthly Jerusalem in order to describe the heavenly, and reproduces some of the features of Ezekiel's vision of the holy waters: "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem." "It had a wall great and high, and had twelve gates. . . . And the wall of the city had twelve foundations. . . . And I saw no Temple therein, for the Lord God Almighty and the Lamb are the Temple of it. . . . And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations. . . . Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. . . . Let him that is athirst come, and whosoever will let him take the water of life freely."[1]

What vigour and freshness is imparted to these inspired passages by the recent discoveries of the water-system of ancient Jerusalem! The reservoirs beneath the Temple Hill are of great antiquity, dating, as we have seen, from the days of Solomon. They are interesting to the archæologist, as forming an important part of the water-system of ancient Jerusalem; but their

[1] Revelation xxi. 10, 12, 14, 22; xxii. 1, 2, 14, 17.

undying interest consists in the thought that their perennial waters are the symbol of God's unfailing grace—the imagery of the most sublime thoughts in Hebrew poetry, and the source of the most exalted visions of Christian hope. Beautifully have the Divine allusions to the waters of the Temple Hill been expressed in the well-known lines—

"See the streams of living water,
Springing from eternal love,
Well supply her sons and daughters,
And all fear of want remove.

Who can faint when such a river,
Ever flows their thirst to assuage?
Grace, which like the Lord, the giver,
Never fails from age to age."

The Virgin's Spring is, moreover, the only unfailing fountain in the neighbourhood of Jerusalem; and the conviction therefore forces itself upon the mind that its cleansing waters suggested to the prophet Zechariah the imagery by which he proclaimed the forgiveness of sins: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."[1] The same thought, founded on the prophet's words, reappears in Cowper's well-known hymn—

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

[1] Zechariah xiii. 1.

A subterranean tunnel cut through Ophel Hill connects this fountain with the Pool of Siloam, situated about a quarter of a mile further down the Kedron Valley.

Forty years ago, Dr. Robinson, hearing a report from the natives that a subterranean passage connected the Virgin's Fountain with Siloam, determined to explore the tunnel. Entering by the Siloam end, he found that the roof gradually decreased from fifteen feet to three feet in height, and after pursuing his way for eight hundred feet, the cutting became so low that he was obliged to crawl, and fearing to go further turned back. Returning another day better prepared, he entered by the Virgin's Fountain, and passed along the channel for some distance. The difficulties increased as he proceeded, and his own testimony is: "Most of the way we could advance on hands and knees, yet in several places we could only get forward by lying at full length, and dragging ourselves along upon our elbows." In spite of the difficulties, however, Dr. Robinson accomplished the journey, and emerged at the Pool of Siloam, thus proving beyond a doubt the correctness of the native report that there is a connection between the Virgin's Fountain and the Pool of Siloam.

The Engineers of the Palestine Exploration Fund have recently explored this subterranean channel, and furnished many interesting particulars respecting it. The rock-cut passage, strange to say, winds and zigzags through the heart of Ophel, a distance of six hundred

yards. The direct distance between the fountain and the pool is about one thousand one hundred feet, while the length of the serpentine tunnel is one thousand seven hundred and fifty feet: in other words, while the nearest distance is considerably under a quarter of a mile, the bore through the rock is above a third of a mile. On each side of the winding passage Captain Warren discovered short cuttings into the rock, which seem to indicate either that the workmen lost their way in excavating, or more probably that both the winding channel and its lateral *culs-de-sac* were used as hiding-places in times of warfare. The height of the roof varies from sixteen feet to a foot and a half. The lowest part is about the middle of the tunnel, the Engineers here experiencing much difficulty in exploring.

"At a distance of eight hundred and fifty feet from Siloam, the height of the channel was reduced to one foot ten inches, and here our troubles began. The water was running with great violence one foot in height, and we, crawling full length, were up to our necks in it. Another fifty feet brought us to a place where we had regularly to run the gauntlet of the waters. The passage being only one foot four inches high, we had just four inches breathing space, and had some difficulty in twisting our necks properly; when observing, my mouth was under the water."

Near the upper end of the tunnel, and only fifty feet from the Virgin's Fountain, the Engineers came upon a lateral passage cut in the rock, and extending westwards

into Ophel Hill. The passage was nearly choked up with hard mud, but being cleared out was found to be seventeen feet long, leading into a small chamber, with the floor scooped out in form of a basin. This basin is evidently a receptacle for water, and being three feet lower than the bottom of the tunnel, the supply was obtained from the Virgin's Fountain. Over this small chamber is a large shaft cut through the solid rock, forty feet in height. At the top was found an iron ring fixed in the rock overhanging the shaft, to which ring a rope would be attached for hauling the water up in a bucket. From the shaft a great corridor leads to a staircase, and that again leads to a large passage with a vaulted roof. The entrance to this passage was from the top of Ophel at a point a few feet below the ridge, a place almost certainly within the ancient walls.

About three-quarters of the way up the hill, due west from the Virgin's Fountain, is a vault running north and south, the crown of which is twenty-two feet below the surface of the hill. During the progress of exploration the Engineers came upon several relics. In one passage they found three ancient glass lamps of curious construction placed at intervals, as if to light up the passage leading to the wall or shaft. In the vaulted chamber they found also a small pile of charcoal, a cooking dish glazed inside, for heating food, and a water jar. In another chamber they found two perfect jars of red pottery. The great rock-cut tunnel and its lateral passages, connected as they are with shafts, passages,

and vaults on Ophel Hill, form part of a great system of waterworks, probably constructed by King Hezekiah, and used by the Jews as places of refuge, when Jerusalem was besieged and taken by the Romans under Titus.

From the Virgin's Fountain a footpath leads down the valley of Kedron, on the west side of the bed of the brook for about a quarter of a mile; then turning sharply to the right, we rounded the southern point of Ophel, which projects southwards in the form of a long tongue. Following the little footpath that runs on the western side of the overhanging cliff for about three hundred feet, we came to the Pool of Siloam. Of all the pools spoken of in Scripture, this is the most celebrated, although it is only four times alluded to in the Inspired Word. The prophet Isaiah, speaking of Judah's kingdom, says, "Forasmuch as this people refuseth the waters of Shiloah, that go softly, and rejoice in Rezin and Remaliah's son, now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the King of Assyria and all his glory, and he shall come up over all his channels, and go over all his banks."[1] Here the humble and despised house of David is compared to the waters of Shiloah, that go softly, while the might of Assyria is likened to a strong river.

Nehemiah says, "But the Gate of the Fountain repaired Shallun, the son of Col-hozeh, the ruler of part of Mizpah: he built it, and covered it, and set up the doors

[1] Isaiah viii. 6, 7.

thereof, the locks thereof, and the bars thereof, and the wall of the Pool of Siloah by the king's garden."[1] It is generally believed that the old wall of Jerusalem included Siloam; but Captain Conder is of opinion that Nehemiah's wall passed over the middle of Ophel, while a pair of parallel walls might run southward as far as the pool, after the manner of the Long Walls of Athens, that stretched down to the port of Piræus.

Our Saviour, teaching the need of repentance, said to His hearers, "Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem."[2] The tower here referred to was probably a watch tower at the corner of Nehemiah's Wall, near Siloam, and if so, then the tower in Christ's time would be five hundred years old. The sacred regard which we cherish for Siloam, however, arises chiefly from the fact that Christ said to a blind man, "Go, wash in the Pool of Siloam, which is by interpretation, Sent. He went his way therefore and washed, and came seeing."[3]

Milton, in his sublime invocation of the Holy Spirit in "Paradise Lost," has given an additional interest to the waters of Siloam—

> "Or if Zion's hill delight Thee more,
> And Siloa's brook, that flowed past by the oracle of God,
> I thence invoke Thy aid to my adventurous song."

When inspecting the Pool of Siloam, the author found at the northern end of the pool a large opening in the

[1] Neh. iii. 15. [2] Luke xiii. 4. [3] John ix. 7.

rock, which somewhat resembles a rude archway. Entering this, he descended a few steps cut in the rock, and stood by the edge of a small basin about six feet in diameter, which receives the water flowing from the Virgin's Fountain. Passing suddenly from the fiery glare of the sun's rays as we did into the rocky excavation, we were unable for some time to see anything in the tunnel: but as we approached the basin we heard a splashing noise in the water. It proved to be caused by a native of the neighbouring village of Silwân, who during the heat of the day had entered the cool cave, and was by a strange coincidence washing himself in those very waters inseparably connected with the Saviour's words, "Go wash in the Pool of Siloam." Seated on the rocky steps, we listened with delight to the gurgling music of the waters, rushing through the underground channel, and being sheltered from the fierce rays of the midday sun, the words of the prophet came vividly to our minds, "Behold, a king shall reign in righteousness, and princes shall rule in judgment; and a man shall be . . . as rivers of water in a dry place, as the shadow of a great rock in a weary land."[1]

We found the pool to be oblong in shape, fifty-two feet long from north to south, eighteen feet wide, and nineteen feet in depth. The walls are constructed of masonry laid in courses though the stones are small, and are probably the work of the Crusaders. At the south-west angle is a flight of rude steps leading to the

[1] Isaiah xxxii. 1, 2.

bottom, but we were sorry to notice that these are rapidly going to ruin. By means of some projecting stones we were able to descend to the edge of the water, which at the time of our visit was about four feet deep. The stream was flowing through the pool, and the water disappeared in an aperture at the south end. Some pieces of paper were thrown into the upper basin, already described, and after disappearing for a short time, reappeared at the upper end of the pool. Near the water's edge, on the east side, is a ledge of masonry about two feet wide, on which stand in an upright position fragments of some granite columns. These fragments are older than the Crusaders' time, and probably formed part of a basilica built on this spot about 600 A.D. Jerome, writing in the fourth century, says: "Siloam is a fountain whose waters do not flow regularly, but on certain days and hours issue with great noise from caverns in the rock." Chrysostom also refers to this phenomenon in one of his homilies: "The apostle speaks of the desert rock, and that rock was Christ; so Siloam had a spiritual character, the sudden rise of its waters being a silent figure of Christ's unexpected manifestation in the flesh." These and similar passages are readily understood, knowing, as we now do, that Siloam receives its water supply from the intermittent spring at the Virgin's Fountain. The flow and ebb of the water has led to the belief that Siloam is also Bethesda, or House of Mercy. Intermittent springs are still thought by the natives to possess healing powers,

and the Mahometans say that Zemzem and Siloam are "the two fountains of Paradise." Josephus frequently alludes to Siloam, and is explicit with regard to its locality, saying that "the Tyropœon Valley extends to Siloam." The identity of Josephus' pool with the present Siloam, therefore, cannot be mistaken; and moreover since our Saviour's time the exact spot has been preserved by an uninterrupted continuity of evidence.

The Engineers have lately discovered that the pool is only a little below the level of the Virgin's Fountain, and they therefore think that the excavations made at these spots date from the same period, and are probably the work of King Hezekiah.

Siloam has lately been spoken of by a modern writer as "a most disappointing pool, with dry stone walls, and a little muddy water below." We were in no way disappointed on our visit to this sacred pool; its desolate appearance and ruinous condition invested it with an air of deeper veneration, and the richness of association rendered it, to us at least, a spot of intense interest. Seated by the pool, under Ophel's overhanging cliff, we were enabled to re-echo the beautiful thoughts of McCheyne:—

"Beneath Moriah's rocky side,
A gentle fountain springs;
Silent and soft its waters glide,
Like the peace the Spirit brings.

The thirsty Arab stoops to drink
Of the cool and quiet wave,
And the thirsty spirit stops to think
Of Him who came to save.

Siloam is the fountain's name,
It means one 'sent from God;'
And thus the Holy Spirit's fame,
It gently spreads abroad.

O grant that I like this sweet well,
May Jesus' image bear,
And spend my life—my all to tell,
How full His mercies are!"

In ancient times the waters of Siloam were used in the service of the Temple at the Feast of Tabernacles. Lightfoot thus speaks of the custom: "When the parts of the sacrifice were laid on the altar, then was there the pouring out of water upon the altar mingled with wine, and the manner thus: one of the priests, with a golden tankard, went to the Fountain or Pool of Siloam, and filled it there with water. He returned back again into the court, through that which is called the Water Gate, and when he came there the trumpets sounded. He goeth up to the side of the altar, where stood two basins, one with wine in it, and into the other he puts the water; and he pours either the wine into the water or the water into the wine, and then he pours them out by way of libation. . . . . At the time of this libation did the music and the song begin, and that song which they sang all the days of the feast was 'Hallel,' that being renewed daily, as their *lulabh* or branches were renewed daily. When they came to the beginning of Psalm cxviii., 'O give thanks unto the Lord,' all the company shook their branches. Towards night they began 'their rejoicing for the drawing of the water,' which mirth they

continued far in the night, and thus their rejoicing was of so high a mirth that they say that he that never saw the rejoicing for the drawing of water never saw rejoicing all his life. Remarkable is that passage in the Jerusalem Talmud upon this question. Rabbi Levi saith, 'Why is the name of it called the drawing of water?' Because of the pouring out of the Holy Ghost, according to what is said, 'With joy shall ye draw water out of the wells of salvation.' "

The Pool of Siloam and the great tunnel cut through the rock from the Virgin's Fountain to the pool are undoubtedly of high antiquity, but it is difficult to fix with certainty the date of their construction. They certainly existed in Isaiah's time, and were probably the work of King Hezekiah, as has already been suggested. During the reign of that monarch, Shalmaneser, King of Assyria, came up against Samaria, and besieged it. After three years' siege the city was taken, and the Israelites were led away into captivity in Assyria. The inhabitants of Jerusalem would naturally feel alarmed at the power and ambition of Assyria, and take measures for the defence of their own city. Eight years after the fall of Samaria, Sennacherib, King of Assyria, came up against the fenced cities of Judah, and took them. When Hezekiah saw that Sennacherib was come, and that he was prepared to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains that were without the city. "So there was gathered much people together, who stopped all

the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come and find much water ?"[1] Hezekiah moreover rebuilt the broken-down walls of the city, raised strong towers, repaired the breaches, made darts and shields in abundance, and for three years made extensive warlike preparations for a determined encounter with Assyria.

Before the construction of the serpentine tunnel through Ophel and the Pool of Siloam, the spring at the Virgin's Fountain would issue forth into the Valley of Kedron, when it might be used by soldiers encamped outside the walls. Hezekiah, however, stopped all the fountains outside the walls, and brought the water inside. This language applies completely to the diverting of the water from the Virgin's Fountain by the rock-cut canal and the Pool of Siloam; and the ancient water-system under Ophel Hill was in direct communication with the same never-failing fountain.

About sixty yards south-east of Siloam is a large reservoir, fifty yards long and thirty yards wide. It has been formed by building a dam across the mouth of the Tyropœon Valley, which at this point joins the larger valley of the Kedron. This reservoir has been named the Lower Pool of Siloam, and it has probably been constructed to receive the overflow or surplus water from the Upper Pool. This supply, however, has been cut off for many centuries, and the bed of the reservoir is nearly filled up with rich soil overgrown with small

[1] 2 Chron. xxxii. 4.

fig trees, so that at present it more resembles a fig yard than a pool. The natives call it Birket-el-Hamra, that is, Red Pool, probably named from the colour of the soil. It is thought that Isaiah refers to this reservoir by the name of the Old Pool, and it appears from Josephus that from the Lower Pool of Siloam the waters flowed sweet and copious in gentle rills to water and fertilise the King's Garden, which now, as in ancient times, covers a great part of the Kedron Valley, close by the pool. At the south end of the reservoir, standing immediately outside the embankment, we noticed a large spreading mulberry tree, enclosed by a heap of stones, designed to protect it. This tree marks the spot where, according to tradition, Isaiah was sawn asunder, by command and in the presence of King Manasseh. The tradition of the martyrdom, though not the locality, is alluded to by some of the early Christian Fathers, and may be referred to in the Epistle to the Hebrews: "They were stoned—they were sawn asunder."[1]

The water from the Upper Pool has its present outlet at the south-east corner of the tank. By a subterranean passage it crosses the present footpath, and reappears flowing in a deep channel under the vertical cliff of Ophel. By means of several ducts the water is conveyed to the gardens in the Kedron Valley; and from the days of Solomon down to the present time the same water from the Temple Hill is the cause of the freshness and fertility of the King's Garden.

[1] Heb. xi. 37.

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